AFTER DEATH WHAT? THIS PAPER TELLS YOU

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TRUTH

The PSYCHIC Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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BISHOP BELIEVES DEAD RETURN

His Friends "with him at Communion Service"

BUT HE SAYS VISITS TO PROFESSIONAL MEDIUMS ARE "THE DANGER"

By PAUL MILLER

Austin Pardue, the brave Bishop of Pittsburgh, believes in the return of the dead, not as Spiritualists prove it, but as his church teaches it.

As a matter of course, all orthodox churches teach Survival, but the Bishop of Pittsburgh is outstanding in that he says in his book, "He Lives": "Every time I attend the Holy Communion, I am with many friends whose physical bodies I have laid to rest or with those who were friends of mine when they were in the flesh."

He tells of a young man, Earl Steiger, whom he knew while he was Dean of Buffalo. The young man was of a religious temperament, and a brave flyer.

Pardue had discussed questions of faith with him, and officiated at his marriage. He was killed in an attack on a German submarine.

"Earl and many others," writes the bishop, "are at my altar time and again and join in the worship when the celebrant says, 'Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying Holy, Holy, Holy, Lord God of hosts . . .'"

TWO-WAY HELP

Pardue writes that the "tradition that the Eucharistic relationship with the departed is reciprocal; that is, that our prayers are not always headed in one direction, namely, toward the help of the dead, but that our loved ones are likewise anxious to guide and help us."

But when Spiritualists agree with the latter portion of that statement and quote their evidential experiences to prove their claims, they do not often, indeed they seldom, receive the support of churchmen, even those who write and speak in the same strain as Bishop Pardue.

"The one real danger that faces the person who seeks other world communion is that which comes from visits to professional mediums," he writes.

ALSO PROFESSIONAL

That was written by a professional bishop, yet no professional medium would say that anyone should be warned against him or his brother bishops on that account.

If working for reward is objectionable and a source of taint in such an important matter as communion with the dead, it is still one of the noblest of callings, including even that of a seat on the bench of bishops.

For none has yet advanced the theory that payment to a minister of religion destroys his value as a teacher or renders him unfit to pass on what is written in books dealing with the lives, thoughts and utterances of men who were mainly mediums or supporters of mediums.

It puzzles me why the mere acceptance of money disqualifies a medium, but qualifies a bishop to pay his bills, and, in general, attain a degree of independence so that he may not be under the orders of any man.

HE ADMITS IT

It was to attain that independence that, for example, the Church of England, developed its livings and its formerly vast property holdings.

And now there is an outcry because the livings are so poor and because incumbents are so badly paid.

Surely, if not to pay a medium is to ensure purity of communication, then not to pay a clergyman is to ensure that he will attain the height of spirituality — after he has starved to death.

But Pardue immediately states, after that slur on professional mediums: "It would be unscientific indeed to deny the reality of some mediumistic communications."

AMONG DOUBTERS

The status of the bishop entitles him to be heard, but not to be believed without evidence, when he says that his friends, though dead, are with him at the Communion service.

Few clergy in his own diocese would be disposed to accept that statement literally, in default of some evidence, such as the possession of the gift of clairvoyance or clairaudience, which are exercised by many of the professional mediums.

Pardue adds: " . . . For there is too much evidence over too many centuries merely to dismiss the cults with the condemnation that they are based only on superstition. Many serious-minded and scientific investigators have been greatly impressed by the various types of phenomena which they have seen or heard produced by people who appear gifted with powers of mediumship."

That is a very brave statement for any bishop to make, and is in accord with the life and work of Pardue, who is noted for his social activities and for the simplicity of his utterances.

His is a devotional nature, and his action in thus setting forth his opinions on a subject that must be distatsteful to many churchmen will earn him the respect, at least, of Spiritualists.

He adds: "Nor can we say that all people with these seeming gifts are cheap, insincere and commercial, for there are individuals consecrated to the exploration of this fascinating field. Likewise, there are a rare few who seem to reach a high spiritual level, who are engaged in psychical and mystical research for unselfish reasons. These people should always receive a sympathetic ear from the Church. They should be heard and given sound counsel."

THE TWO CLERICS

I will tell the bishop a true story about counsel by churchmen. It comes from an Anglican clergyman, one who has suffered much for his belief in and defense of spiritual gifts, such as are manifest through mediums, even professional mediums.

This man of God, was discussing, with another man of God, the implications of proved survival, as received by both through mediums.

The first man declared that, but for the evidence he had received of the survival of his son he "would have gone mad."

"Why don't you say so in your pulpit," commented the braver one, for he had done so, after he had found that his daughter lived on.

ONE WAS SILENT

"I couldn't do that," said the timid one who at that time occupied a very prominent pulpit in London. In fact, he was very close to the heart and ear of things, wrote much on prayer and spiritual matters, but he kept silent in public of the truth he knew in secret.

There is a Biblical quotation on that point, but I cannot recall it at the moment. The bishop will remember. If he cares I will tell him, in confidence, the names of the two clergymen, for one of them is a friend of mine.

"Good counsel" indeed! Only those who know can teach, and as was proved by the report of Archbishop of Canterbury's Committee of Inquiry into Spiritualism, there is little hope that any official church will give a "sympathetic ear" and "good counsel" to those who have the gifts of the spirit of which Paul wrote so eloquently.

And on the next page, the bishop says: "The Church has always been wise in her disapproval of the practice of Spiritualism."

I have just quoted the unwisdom of a committee of the Church of England which advocated keeping in touch with mediums. Where is the unwisdom of practicing what the earliest Christians practiced? They were mediums, no matter by what other names their gifts are described.

ALL THE SAME

The same phenomena occurred then as today, and on that phenomena the church throve. There are no martyrs now, for there are no mediums within the Church. Let the Church but restore the ancient gifts of the spirit, then the world will knock at the cathedral doors to witness again the great things that were promised.

"I do not give warning because I deny the phenomenon," writes the bishop, "but, on the contrary, because I feel (he does not say he knows) that much of it is almost too real and possibly evil."

SOURCE OF EVIL

Now, I do not think the bishop really means that. But what does he mean by evil? I invite him to come into the open and tell us what he thinks is evil in the seance room.

Recently, in the presence of a professional medium, my dead father spoke to me, and so did other friends. Were they evil?

They spoke words of encouragement, that were kindly, they urged me to go on with this work, they spoke lovingly of my family and of the prospect of reunion.

Does that sound evil? Do evil spirits masquerade as good and advise the good to achieve the evil?

HE REPENTED

It is all so silly that it has merely to be discussed frankly to be dismissed. Only those who have a creed to defend or an ulterior motive to serve will call us evil.

No man thinks of evil until he is told about it by someone else. Evil means the deliberately bad, the deliberately malicious, the wilfully anti-social and un-co-operative. The bishop has read church history; he will understand.

But unfortunately, Pardue quotes Paul of Tarsus as warning us "that our greatest enemy is not in the realm of the seen but the unseen."

It will be recalled that all Paul's strength, after he was shocked into cessation of and repentance for his evil policy of persecution came from the "unseen."

This ancient medium, this mystic, this tireless apostle, had many of the gifts of the spirit, but that would not make him welcome in Buffalo or Pittsburgh today.

GOD'S SECRET

If he came again and healed the sick he would probably be arrested, and if he told of his psychic experiences, he would probably be exposed by the — psychiatrists whom the bishop mentions.

Once you deny and obscure a natural truth you are in deep waters. So is Pardue when he writes: "It is quite possible that we may be so selfish in our yearning for our departed loved ones that, through the assistance of a medium, we cause them to associate with forces to which God never intended they should be exposed in their new state of spiritual evolution."

That presupposes that the bishop knows what God intended and that what he says is true. There is no evidence for either supposition.

The Great Designer, the Ruler of All, must have known what strength is inherent in each soul, and that "exposure" can do no harm.

Why, I have even heard former American clergymen, some of them famous, on their return from such "exposure," preaching in the seance room and extolling the great value of spirit communion.

They do not speak of evil forces, they do not speculate on the intentions of God, for they are filled with wonder at His loving provision of a means to communicate with those they love.

THEY ARE UPSET

Does evil also masquerade as love to achieve some fearful end?

The bishop admits that he has been speculating when he writes in that strain, but adds that it is "worth the consideration of those who are tempted to seek communication by these means."

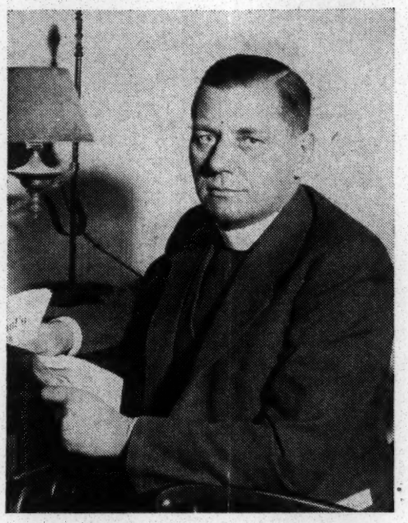
Of course, it must be a "temptation"; it could not be a natural desire, it could not be love, it could not be the promptings of the human soul in its grief; it could only be "temptation."

"Some of the clergy," he adds, "are filled with concern because so many people are going to spiritualistic mediums and joining heretical and dangerous cults.

"They have good reason for such an attitude. They sometimes preach bitterly against it; they become caustic; they deplore the situation. The condemnation, however, should hardly begin with the medium, or the cult, or the seeker, but rather with the cleric who has not taught and practiced a concrete doctrine based on the teachings of the Church in the Book of Common Prayer."

Possibly, but it is also possible that Christianity, which also began as a cult, will rediscover its fiery appeal to the multitude when it restores the gifts of the spirit, or mediumship.

HE SUGGESTS WE NEED COUNSEL



Courtesy Buffalo Courier Express

AUSTIN PARDUE
A Sympathetic Ear

*"He Lives" (Morehouse Gorham Co., New York, $1.50) is listed in the "Psychic Observer" book cataogues.

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Tables That Keep on Waltzing

Spiritualism, we claim, has changed the course of the world's thinking as much as physics, chemistry, or radio. Though our opponents on either flank, the orthodox and the materialist, try to dismiss us by minimizing both our truth and its implications, the force that is behind the phenomena goes on heedless of them all.

Recently, a learned man, reviewing a book on the history of American literature, wrote scoffingly of the time when "Spiritualism was a craze and tables were waltzing all over the place."

There are millions who would, today, like to see one table waltz, and to discover what force or intelligence is behind it all.

Among them are many, in the field of psychic research who, like the timid swimmer, is afraid to get into deep water, and sometimes may not even become waterborne.

But they cannot stop inquiring, no matter what they call their results. The fact that they go on doing so is a tribute to us and to those who inspire the continuance and the spread of this natural truth.

Here in this feature, are given extracts from the writings and views of two researchers, the one a university professor, the other a lecturer and writer. One, Dr. Rhine, of Duke University, has helped to keep psychic research of the cold, academic kind, alive in America; the other is Hereward Carrington, who frankly admits that whenever he attends a seance, he gets very little, or almost nothing.

RHINE ADMITS EVIDENCE IN FAVOR OF SURVIVAL IS GROWING

Under the newspaper headline, "Science Finds Proof of Life After Death" Dr. Joseph B. Rhine, of Duke University, N. C., is quoted as saying:

"Yes, there is a great accumulation of evidence that strongly favors the possibility that there is something about human personality that could survive." The interviewer says: But the psychologist is not yet ready to tell in precise terms what that evidence is.

Psychic Observer believes it is aware of the evidence for the survival of human personality. It is contained in tens of thousands of books and in the many millions of cases of proved survival.

It is just possible that Dr. Rhine knows more than he chooses to publish — at the moment.

CENTURY AHEAD

There may come a time when he may feel free to come out into the open. In the meantime he must not be hurried.

Mediums and Spiritualists are content to be at least one century ahead of the researchers, and know that many of them will see the light not long after they are dead.

George Bernard Shaw, when reviewing a history of medicine, stated that the time-lag between a discovery and its adoption was about 100 years. Yet Shaw himself believed that psychic facts could be demonstrated in spite of his disbelief, for he said elsewhere that he cheated at a seance, on the ground that if there was proof in spite of his conduct, then it would be proof indeed.

That is equal to say in that if a chemist fakes his calculations, then breaks the instruments, he will prove that he has achieved accurate results.

The mind is an instrument at the seance. But not even the remarkable intellect of Shaw the genius has yet discovered that. He has been too busy elsewhere, for one man cannot be everything, not even Shaw.

But states the interview with Dr. Rhine: "Other experiments have been made to test scientifically whether there is such a thing as a telepathy — the transmission of thought from one individual to another.

PK AND PSI

"The ability to 'pick up' thoughts from another individual, he explained today, is extra-sensory perception, or ESP for short. The ability to influence moving objects like dice is psychokinesis, or PK for short. Together they are known as PSI."

Telepathy must always have existed, just as gravity was a law before Newton discovered it. Telepathy may be called by many names, even ESP, but it can be demonstrated without cards, marbles, university students, or even without Spiritualists, and has been demonstrated for a long time.

It also is a fact in nature, and many mediums can demonstrate it today far more accurately than the students at Duke University.

JUST A FEW

But scientists do not like working with mediums, unless they are like Lodge, Crookes, Russel Wallace, Zollner, Barrett, Mapes, Hare, and so on.

"Dr. Rhine," the report continues: "conducts experiments with Duke students in the laboratory and at his own home. He said that in the past 'a few scientists have taken steps to investigate the performance and claims of mediums, and any other magnifestations that suggest the agency of discarnate personalities or spirits.'

"Today, however, the popular interest is gone, he said, and the work at Duke on ESP and PK is about all that is being done."

If Rhine said that he must have been joking, for he should know very well that there is more interest in psychic matters today than at any time for the past 100 years.

As for the "few scientists," has he read of the recent dispute between British and American scientists who investigate these things and their British and American colleagues who scoff at the whole affair?

What does he mean by popular interest? More psychic books are sold now than ever before, more psychic papers are sold, and there are more and more people seeking the services of mediums.

ANTI-THEOLOGY

Rhine is exaggerating when he indicates that Duke University is the center of interest. He has not the faintest idea of what is happening in America alone, because he is properly absorbed in his own work, and is alone among the university professors interested in the task.

Other universities in America have had funds to investigate, but they are just a little neglectful, or maybe they dislike inquiring.

"This decline of interest," Rhine said, "is a part of the general shift away from all theological doctrine. It is the mode of thought resulting from the advancement of scientific thinking. First, hell and the personal devil, and now heaven and the angels are passing out of the picture as intellectual advance overtakes them.

ONLY BY SCIENCE

"Unfortunately," he adds, "there is no impulse to investigate the problem under discussion on the part of those who accept the hypothesis of immortality of faith, no more than there is by those who, equally dogmatically, reject the doctrine as nonsense.

"Both of these types of blind belief stand in the way of inquiry, and it is only by scientific investigation that the world will ever know the answer to the question."

WE ARE HIS FRIENDS

The world has known the answer for a long time, but the same groups that Rhine criticizes will be the first to assail him and his students if he comes out on the side of proved Survival.

Only the Spiritualists will befriend him then. The impulse to inquire is always there; only people have been frightened by the insistent cries of "fake" and "fraud," frequently from professional fakes and frauds of all kinds.

How would Rhine feel if he were denounced as a fake and a fraud? How many students would then co-operate with him? He lives and works because brave scientists before him and braver mediums faced the intolerance and often the organized hatred of those who were afraid to be scientific—that is, to pursue truth no matter where she leads.

A CONTRADICTION

"Dr. Rhine," it is stated, "actually wants to determine whether there is scientific proof of the immortality of the soul. He does not believe his work is in conflict with religion. In fact, he believes there 'is most important and wholly constructive relation between the two.'"

Strictly, the learned professor would be rather hard pressed to explain how anyone can prove immortality unless he had either lived through eternity, or inferred that, because there was proof of greatly extended survival there must be no end to life as we know it.

"Actually," says the report, "he wants to determine whether there is scientific proof." Without jesting, it is asked, what is proof?

And who decides when anything is true?

AFTER 20 YEARS

Science? That depends on what you are investigating. What is within the reach of modern research can be proved because the results can be observed by any trained worker. The same is true of psychic truths, only orthodox science, like orthodox religion, is not yet ready for the advance. It has to be earned by effort, and is not a gift of the gods.

"The doctor and his colleagues

(Continued on Page 3, Col. 1)

HE RECORDED SPIRIT TALKS

Curtis L. Slade, who passed on, after a slight heart attack, was closely associated with Rev. Florence S. Becker in her work at the Golden Gate Spiritualist Church, San Francisco, Calif., where he was on the board of directors for 22 years, and was chairman of the building fund. He was born at Lincoln, Nebraska, Nov. 10, 1899.

In an appreciation of her friend and fellow-worker, Florence Becker writes: As a young man just returned from overseas duty in World War I, where he served as a radio operator, his mind was eager to explore the possibilities of spirit teaching.

In my classroom he found conviction, and through the years his latent faculties were unfolded.

His inspirations and intuitive knowledge gave him an insight into the deep, subtle forces of nature whereby he became a bright, guiding light to the inquirer.

No better tribute could be paid this man than to say, he was humanity's friend. Curtis Slade was an artist in the truest sense of the word. Whatever he turned his creative mind and hand to reflected beauty. He produced many different articles made in intricate pattern, and various shapes and forms of wood craftsmanship.

It was Curtis Slade's idea to bring the wire recorder into the seance room, and at the church services invaluable statements were recorded, such as two-hours Fox Sisters' message used at our centennial celebration, and the message of Colona.

We will miss his wise counsel and the physcal presence of this great soul, for it will be difficult to fill the vacancy he has left in our hearts and in the church he loved so well.

He leaves a host of friends and an only son, Harley A. Slade of the U. S. Air Force, Lowry Field, Colorado.

Services were held on January 11, by the Rev. Florence S. Becker. Inurnment was at Masonic Mausoleum.

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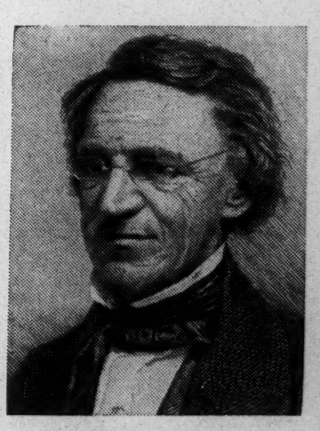

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CARRINGTON CONFESSES—AFTER 50 YEARS' RESEARCH

(Continued from Page 2, Col. 4)

have been experimenting in parapsychology, the study of mind over matter for 20 years," says the interviewer.

"To investigate the powers of thought communication, Dr. Rhine said, 'there are two main courses to pursue.'

"One is to push vigorously on with the invesaigation of extra-sensory perception abilities of some persons and whether the mind can be made to influence moving objects, like the fall of heads or tails in pitching pennies."

Of course, the professor will push on with ESP. The remaining course is to . . .

Now, if the mediums were to experiment with "pitching pennies" what a howl there would be from the pundits of the Press, from the many, many experts who know nothing about this subject but speak with all the grave assurance of full knowledge.

"In showing us the nonphysical properties of the human mind," said Dr. Rhine, "these investigations have already given scientific proof to the existence of a spiritual order of some sort.

"This constitutes a scientific substantiation of the soul theory of man, even though it does not tell us much or anything about the soul.

"We must see how far these researches can lead us, how independent we shall find the mind, how separable, what scope of action it possesses. This may in itself be the best and most direct route to the solution of the problem of survival.

"Certainly it has got us further in the past than any other route."

"A SPIRIT AGENCY"

Come, professor having gone so far, how far is further? Like a wise man he qualifies his remarks with a "may." How very wise, for tomorrow he may or may not go further than even that.

And now comes the crisis of the interview:

"Interest in the question of survival produces experiences of a sort that suggest a spirit agency. We must collect all of these cases that we can and build a research program around them."

Dr. Rhine said he did not mean to make his laboratory a "ghost collection" agency, but said that the research may "lead to the development of new and perhaps more gifted mediums and a study of certain phenomena that have long been neglected as superstition."

Dr. Rhine, what do you know as scientific truth about the hundreds of mediums in America alone? How do you know what their gifts are? They have to fight for their survival, they are sensitive, they are hard-working, they are of all classes and aptitudes, and they depend for their success on sympathetic treatment.

But most scientists are less considerate of them than they are of laboratory guinea pigs. What does he mean by more gifted? They far outstrip anything dreamed of in ESP tests, yet the world of science, as represented by the able Dr. Rhine, looks into a vague future for something that already exists on its own doorstep.

"We must, of course," says the professor, "go very cautiously into these matters, allowing ourselves to reach no conclusions until long study has confirmed any findings that are reached, *but, wherever spiritistic phenomena are reported* or claimed, there the investigation must direct its attention.

EVEN HAUNTED HOUSES

"We may have to get far away from the more advanced cultures in order to find certain significant practices and manifestations still preserved. This may take us to many remote areas and cultures."

Dr. Rhine said the research program "must neglect nothing because it looks absurd or silly or because an earlier science has rejected it."

Yes, let them be cautious. This language is all too familiar, even down to the "haunted houses" and "spiritism". Research might even, in time, include visits to a few haunted universities, to discover the ghosts of the ideas that tried to get in but died of intolerance on the way.

Researcher Attacks The Camps

A case for psychic investigation is that of Hereward Carrington.

For 50 years he has been, he says, investigating the phenomena of Spiritualism. He also has been associated with half a dozen magazines and newspapers which dealt with psychic subjects, yet in all that time, he confesses, he has not received one evidential communication.

It is curious that this kind of problem confronted Harry Price, of England, who had much publicity and always attacked mediums.

Carrington had an auspicious beginning as an investigator. He bought a book of "exposures" in a conjuror's depot, "The Revelations Of A Spirit Medium."

Thus equipped, he went on to investigate, he says, in the English periodical. "Enquiry." In the course of time he produced a booklet called, "Handcuff Tricks," with an acknowledgments to the notorious medium-baiter Houdini, and Will Goldston, a London conjurer and supplier of magicians' equipment. Goldston also became an automatic-writing medium, and earned the enmity of other conjurers by selling some of their secrets as normal articles of commerce.

Carrington, after 50 years without an evidential message, writes:

"Criticisms of physical phenomena are, I am sure, justified, for the history of the subject is bad, and the scarcity of mediums presenting such manifestations is notorious.

"In America at least, there is a vast underworld of 'racketeering' going on, exemplified by individual mediums and by certain 'camps' in the summer time. This is acknowledged by many of the more sincere and intelligent Spiritualists."

"CRITICISM JUSTIFIED"

But he does not name the "more sincere and intelligent Spiritualists" of whom he is presumably the judge.

"I feel free," he adds, "to make these criticisms because, curiously enough, I am quite convinced of the genuineness of certain 'physical phenomena,' partly because of my own experience, and partly on the strength of the available historical evidence." Such faith as Carrington possesses is almost unique in a hard world; he saw not, yet he believes!

"Were I to judge by my own investigations exclusively, "he goes on, "I should have to confess that I have never in all this time witnessed one clean-cut and conclusive case of experimentally produced telepathy, clairvoyance or other phenomena of the kind."

And yet he has written 27 books, half of them favorable to Spiritualism.

He writes scornfully in "Enquiry" of certain "camps" in America. Yet there is more real evidence given at one camp in one day than Carrington has, by his own admission, received in a lifetime. The recipients of that evidence seldom write books or articles about what they see or hear or experience.

He adds . . . "though I am, as I say, quite assured of their existence, and have experienced one or two spontaneous occurrences myself, for which no normal explanation was forthcoming. These were, however, purely subjective and capable of various alternate explanations."

It seems that Carrington has just explained why he did not encounter those phenomena which he sought; there would have been alternate explanations, and it is impossible that those spirit people who could have communicated in an evidential manner felt that with him as with many others, it would be a waste of time, or might lead to another lurid display in a Sunday newspaper magazine section with a drawing of what is vulgarly supposed to be a representation of a "ghost."

"The nearest approach to such seemingly authentic communications came through Mrs. Piper, during my sittings with her in 1908," adds Carrington.

"William James, with whom I was staying at the time, and who went over my records with me each evening, concluded that mine were typically 'bad sittings.'

"Judging solely from my own experience, therefore, I must confess once again that I have never yet received a single genuine 'communication,' in nearly fifty years of continuous investigation, which seemed to me even strongly indicative of spirit communication.

"RESPECTABLE EVIDENCE"

"Yet I must emphasize once again that others have had very different results, and that, in view of the published reports, I feel there is some quite respectable scientific evidence in favor of survival—based solely upon the data obtained by others.

"I feel assured, on the one hand, that the accounts often given me have been, in certain instances, inadequate and incomplete, and that, had I been present at the same seances, I might have arrived at very different conclusions."

About that there does not appear to be a shadow of a doubt—after a record covering 50 years!

13 WITNESSES TESTIFY THEY SAW SPIRITS SING AND DANCE AT SEANCE

THE REV. W. R. ALDRED
Asked to be searched

Thirteen people have sworn an affidavit to attest the truth of the phenomena witnessed through the mediumship of the Rev. William R. Aldred, of 187, *East Grand Avenue, Muskegon, Mich. This account of a seance with him is written by Mrs. Frances Pack, of Transverse City, Mich., who is a professional woman and a medium who receives writings from the spirit world.*

The other persons who attended the seance but who have not testified cannot be located.

INVITED TO SEARCH

Mr. Aldred reports that, as at all his seances, he invited the new sitters at this experiment to search the cabinet, and to make sure that the floors and walls were solid, and that the curtains were single.

Those who signed the affidavit testifying to the genuineness of the phenomena reported by Frances Pack are:

Mrs. Cecil M. Miller, 736 *Moffet St., Muskegon; James Chatterson, Muskegon,* R 4; *Bertha St. Betis,* 1220 *Langland Ave., Muskegon; Frances Pack, Transverse City; Mr. Lyle Race and Jean Race,* 603 *Mill Iron Rd.; Marie Hill,* 1223 *W. Larch Ave., Muskegon; Mrs. Elizabeth Reich* 1140, *Riordan St., Muskegon; Alice K. Wilson,* 639 *Jefferson St., Muskegon; Maida Loranger, Transverse City; Charley Cuopi,* 643 *Yuba St., Muskegon; Francis Smith and Lorrain Smith, Twin Lake, Mich., R. R. No.* 1.

By FRANCES S. PACK

I knew nothing of what lies beyond this world until my ability to write articles., dictated to me, began to be manifest. I had never been present at a seance or a meeting, until, recently, when invited to attend one.

This took place in Muskegon, Michigan, at the home of Rev. William Aldred, D.D. My sister and myself, together with about 20 others, were in a dark room, with but a small red light to make visibility possible.

Apportation (the production of physical objects, or their transfer from one place to another) had always mystified me, and I had repeatedly expressed a wish to receive something — anything — in that manner.

HER MOTHER SPOKE

Shortly, a figure came out of the cabinet. It spoke, it requested me to come forward. I recognized the features of my mother, several years gone. She stated that she was glad to be there, but seemingly had great difficulty in remaining.

Then, a heavy male voice announced that he was trying to come out. After several moments he became visible, and I was again asked to come forward.

The figure was tall, with a dark beard. "Fourscore and seven years ago," said the voice, then paused. It was repeated, and I said "Oh, Mr. Lincoln."

He responded: "I am delighted to be here. We have dictated to you much that is important. It is all authentic, reliable. Stay with it."

He then disappeared. His garments were dark, much like a man's suit, with white shirt and black tie.

There were appearances of several children, who spoke to their parents. Conversations were carried on naturally at all times.

"OVERWHELMING"

To me, it was an outstanding, overwhelming experience.

This psychic, the Rev. William Aldred, has the gift of trumpet, materialization, and apport mediumship.

At all times, he remained in the cabinet in what seemed to be a natural sleep, for his heavy breathing and snoring were heard from time to time.

Again, a figure appeared. I was once more asked to come forward.

(Continued on Page 10, Col. 3)

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130,000 PEOPLE HEARD HER SPIRIT VOICES

Elizabeth Blake, described by Ernest G. Williams who sat with her many times, as having a "light step, slender form, a handsome, queenly woman," was born in 1847, at Proctorville, Ohio.

When he knew her she was 63, though "she had the looks of a woman of 50." Her manner was cheerful, except when she spoke of the religious implications of Spiritualism, when she became "as solemn as a monk".

Her husband, Zachariah, was her constant companion, and at the time Williams wrote, had been married to her 47 years. They were married when she was 16. She had 15 children. One of her 11 sons who had passed into the spirit was Abe, her guide and faithful guardian.

In the 45 years in which she gave public seances more than 130,000 people heard voices come through the peculiar double trumpet which she employed.

In the beginning she would give more than 25, and sometimes up to 30 sittings a day, though in later years the number was reduced to five or six, her doctor saying that the former number was a great strain on her body.

In the year 1905 more than 300 ministers of religion listened to the spirit voices which spoke through Mrs. Blake's mediumship. Her fame spread through West Virginia, Southern Ohio and Eastern Kentucky, and she gave sittings to many governors, congressmen, legislators, supreme court judges, lawyers and physicians.

Not one of these was able to throw doubt on the genuineness of her mediumship.

Elizabeth was not a trance medium, and took part in the conversations at the seances. Spirit voices were heard clearly while she was coughing, and though her face was often watched closely while the spirits were speaking not a muscle was seen to move.

Her special trumpet was large in the middle and small at each end. She took one end, and the sitter the other. Immediately the intrument moved or became heavy when she put one end to her ear, while the sitter did likewise.

Usually a voice was heard clearly without any questions being asked to start the conversation.

She discovered her psychic

ELIZABETH BLAKE

power in Cabell County, West Virginia, at the age of eight. She recounted:

"It was about three o'clock in the afternoon, on my way to Guyandotte, a village not far from my home. Suddenly I heard a noise which came from behind me; it sounded like someone was rapping on the fence with a stick of wood.

"I turned around and to my surprise, not more than 30 feet from me, stood the spectral figure of my grandfather, Morris. It moved towards me; I became frightened. I thought it was a ghost; I turned around and ran all the way to Guyandotte.

"I never turned to look at it again, but I could hear the rapping noise pursuing me for a considerable distance. When I reached my aunt's house I ran in all out of breath and very excited. It took her some time to quiet me and learn the cause of my fright.

"When I finished relating my experience she told me it was my imagination, but I knew better. That night I heard noises around my bed; my aunt heard them also, then she knew it was not imagination with me.

"My experience became the talk of the neighborhood; my father was induced to secure a tin trumpet which I placed to my ear. Immediately an audible voice sounded inside the trumpet. That was the beginning of my mediumship. I learned to love the voices and talked to them very often.

"My parents were opposed to the spiritual theory. Later they became convinced of the truths. I did not give seances to the public until after I was married."

Her grandfather Morris had been a Methodist minister, a faith to which the medium belonged She simply tacked her Spiritualism on to her religion and made of the two a blend, though her own son, a spirit guide, gave talks which revealed a knowledge of Bible interpretation far outstripping the medium's own knowledge.

Medium's Reply to Test Question "Absolutely True"

The mediumship of Elizabeth Blake, of Huntington, West Virginia, is among the outstanding in the annals of Spiritualism.

One of the many investigators who tested her powers as a trumpet medium was the ever-critical Professor Hyslop. He was convinced of the evidential character of a test seance given to the Rev. R. N. Price, of Morristown, Tenneseee, who was asked by a lawyer, Mr. William A. Orr, of that town, to see if the trumpet medium could give correctly details of the death of Robert Wynn, his uncle.

Mr. Orr's grandfather spoke through the double trumpet used by Mrs. Blake, and gave a number of details which convinced the grandson, who had put the main question. The Rev. Mr. R. N. Price continues his narrative:

By ALEX BAIRD

I then inquired: "I'll come to the original question, where did your son Robert die?"

The voice said "In the Confederate Hospital, Richmond, Virginia." I finally inquired: "Did you know me when you were in the flesh?" The voice replied "Yes." This was true, because I met Father Wynn a short time after the war.

From this seance, writes Mr. Price, I went to the home of Mr. Orr and said to him: "I am afraid we have busted on it," using a slang term. "It is too good to be true' or words to that effect.

"I WILL EXPLAIN"

Orr smiled and said, "That is where Robert Wynn died. He was an exchange prisoner on his way home from Camp Douglas, when he reached Richmond he was taken very sick and died there.

"I will explain grandfather's first answer to your question—'Anderson'. Grandfather was married twice. By his first wife he had a son whom he named Anderson. I suppose he intended to tell you something about him. Now, I do not doubt that you conversed with my grandfather, Robert W. Wynn."

Father Wynn has been dead 39 years. Mrs. Blake lives at Proctorsville, Ohio. She is a plain country woman, is about 60 years old, sensible, but comparatively illiterate and is, withal, a prudent Christian woman. She had no opportunity to learn the facts I elicted through her.

She sat, as I believe, with her mouth shut, and did not participate in the dialogue. I have no evidence that her organs of speech were used in the seance.

It is very certain that the answers could not have come from her primary consciousness, and that she was not reading my mind, for I had no idea where Robert Wynn died, indeed knew nothing about him, except for the question put into my mouth by Mr. Orr. I simply give the facts and pronounce no theory.

(Signed) R. M. Price.

ABOVE SUSPICION

Mr. Orr, a lawyer, drew up this statement in form of an affidavit, at Morristown, Tennessee, Hamblen County, State of Tennessee:

I, William A. Orr, do hereby certify that

(1) that I am 62 years old and that I have practiced law since April, 1874.

(2) that I have resided in Jonesville, Lee County, Virginia or at Morristown, Tennessee.

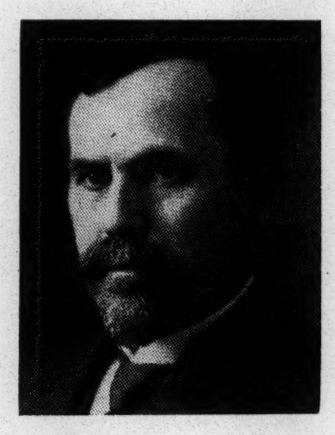
(3 that I have been acquainted with the reputation of the above named R. N. Price, D.P., since my earliest days, and have known him personally for many years.

(4) His character for truth and veracity are above suspicion.

(5) In science, general learning and geology he is a hundred years ahead of his generation.

(6) The foregoing statement made by Dr. Price, insofar as the same pretains to me is absolutely correct, except that the doctor is under a mistake regarding my address about my adding the words "in time of the late Civil War."

The question I gave him to ask my grandfather, the late Robert Whitley Wynn, who died one mile south of Dryden, Lee County, Virginia, on his own farm, on Dec. 6th, 1873 (I saw him die) was, "Where did my uncle, Robert Wynn die?" I was very cautious about the form and substance of my question and gave no clue to him of time or place of death.



PROFESSOR HYSLOP
He Had To Be Sure

ONLY ONE MAN KNEW

(7) At the time I put the question to him no one but myself knew where he died.

(8) The answer obtained to my question by Dr. Price, through the medium, Mrs. Blake is absolutely true.

(9) I did agree with Dr. Price that if he brought me a correct answer that I would then believe that men whose bodies have long since gone back to Mother Earth —not the exact language I used— could communicate with men and women yet in the flesh. His answer was true. I accepted it as Divine Truth. I do so believe.

(10) Mrs. Blake was never in the country where I, my grandfather and my uncle Robert lived.

NO CLUE TO IDENTITY

My uncle was not known to the public, went into the Army a young man, was soon made a prisoner of war was kept in prison at Camp Douglas, near Chicago, Illinois, until about the 1st of March, 1865, when he was exchanged more dead than alive and died in a Confederate Hospital at Richmond, Virginia, without having reached his home, on March 7th, 1865.

So, he had no chance to be known to the public. All history will be searched in vain to find his name.

Mrs. Blake never heard of him before the day and hour mentioned. She could not have read my mind, for she had never laid eyes on me nor I upon her. I repeat, The Answer Is Divine.

(11) Out of justice to truth generally and in justice to Mrs. Blake, Dr. Price and the Creator of us all, I make thie certificate. September 12th, 1912.

(Signed) William A. Orr.

If the message had been given in Ohio (where Mrs. Blake lived then) the question of Mrs. Blake's possible knowledge of the events would not be so easy of answer, but as she was visiting in Morristown, the home of both Mr. Orr and Dr. Price, it was necessary to have further information on the point in addition to the explicit statement made by both men.

PROFESSOR INQUIRES

Hence, Profesor Hyslop wrote making inquiries, and William Orr answered him from Morristown, Tennessee, on Sept. 18th, 1912:

(1) It is not possible that any sort of conversation brought any knowledge of the place of my uncle Robert Wynn's death to Dr. Price.

He had been dead so long and it had been so long since I saw him that it had almost escaped my own mind.

I saw him last about the 1st of September about 1863. He was captured a few days after that.

I know that Dr. Price had had no chance to know anything about him when I put the question.

I did not believe as he did that it was possible to communicate with disembodied men and women. So I put a question that I knew he did not know an answer to.

THE TEST QUESTION

I also knew that Mrs. Blake did not know the answer. I did not think he could bring me a correct answer. I adopted this method of agreement with Dr. Price and he and Mrs. Blake turned me down. This is all that there is to it.

Yes, I knew the year in which my uncle died. He died at Richmond, Virginia in the Confederate Hospital, April 7th, 1865. I state further that, while I have known Dr. Price for a long time, my acquaintance has been of a casual or non-intimate sort. Never spent time with him in long conversation.

Of course, Mrs. Blake was the talk of the town when she was here. Dr. Price believed in her, as he said on meeting me on the street. I thought to settle him with a test. Did not care to dispute with him. He is an old man,

(Continued on Page 5, Col. 1)

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Preacher Convinced by Evidence from Dead Man He Had Never Met

(Continued from Page 4, Col. 5)

very intelligent and I had for him great respect and got rid of him, as I thought, with "a nut to crack."

On Sept. 18, 1912, Dr. Price wrote to Professor Hyslop:

In regard to my sitting with Mrs. Blake you ask: "Let me ask if you think it is possible that you might have casually learned of Robert Wynn's place of death and forgotten it?

"It is only a question of being as well assured as possible that you did not. You seem to have known Mr. Orr a long time, and what is there to show that you probably never conversed about the Wynns?"

Mr. Orr has known me much longer than I have known him. I have been attending camp meetings and other religious meetings in Lee County, Virginia, for over 40 years, and have often occupied the pulpit at those meetings.

Mr. Orr, who is of a Methodist family, and is a much younger man than I am, has had an opportunity to see, hear and know me for many years, for I am a Methodist preacher. Personally, I did not know him till a few years since, when he removed from Lee County, Virginia to Morristown, Tennessee.

I never knew that there was such a man as Robert Wynn till Mr. Orr requested me to ask where he died. At that time he did not tell me when he died.

Up to that time, I had never had a conversation with Mr. Orr about the Wynns. In asking the question, Richmond, Virginia did not once come into my mind. It was impossible for Mrs. Blake to get trace of Robert Wynn's death out of my mind.

SLIP OF MEMORY

P. S. Since the above was written I have seen Mr. Orr and he informs me that he has received a letter from you asking if he has ever talked to me about the place of the death of Robert Wynn and that he has answered in the negative.

He requests me to say that, if he stated that Robert Wynn died, April 7th, 1865, that was a *lapsus mentis*. That it should be been March 7th, 1865 as the date of his death."

Profesor Hyslop was still not satisfied, and he felt that there might have been some casual knowledge of the incident which might have come to Mrs. Blake and was revived by the name which was mentioned to her by Dr. Price.

So he wrote to Mr. Orr for information on that point and the following is his reply, on September 23, 1912:

(1) Mrs. Blake had never been here before the time I put my test through Dr. Price with the view of crushing what I then thought fraudulent practice.

She was only a few days there.

ALMOST FORGOT HIM

(2) None but myself in Morristown knew of such a man as my uncle Robert Wynn had ever lived or died.

He had ben dead so long that I had almost forgotten him and only brought him to memory when I was searching my mind for a test question.

(3) My grandfather was not known to anyone here, except that Dr. Price met him once soon after the Civil War.

In reply to similar inquiries Dr. Price brings this interesting case to a conclusion with this final letter to Hyslop on Sept. 23rd, 1912:

A GOOD TEST

Mrs. Blake came to Morristown, about June 15th, 1910 and, I think, remained only five or six days much to the disappointment of the community.

When Mr. Orr requested me to ask where Mr. Wynn died, he said it would be a good test as he was sure that no one in the community knew where he died, except himself.

It was not over 15 minutes after he suggested the question to me when I put it to her, and I spoke to no one of it before I had the sitting with her.

I am satisfied that no one in the town but Mrs. Orr knew where Mr. Wynn died. Fraud in the case was impossible.

If there was any mind-reading in the case she read the mind of Mr. Orr though she never saw him in her life, or she dipped in the information out of the sea of subliminal.

HIS THEORY

The latter is the explanation of some skeptics who do not pretend to deny the phenomena reported by Mr. Orr and myself. My opinion is that the spirit theory is unavoidable in the case. So ends the letter written by the Rev. R. N. Price, a Methodist preacher, to Professor Hyslop, testifying to the amazing mediumship of Elizabeth Blake.

The skeptic may dismiss the evidence of Dr. Price and Mr. William A. Orr with the remark "old stuff", but that does not invalidate the value of it.

Although these participants have vanished from our sight, yet their testimony remains, as strong as in the year it was given, and would be accepted in any court of law.

Evidence for survival does not wither with the passing of time, but shines with brilliant luster challenging us to match it with similar or bettet cases.

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Esoteric wisdom of the East, combined with a dramatic sense of fiction, made Talbot Mundy a world-wide figure as a writer of occult novels. "I Say Sunrise" (Daker, London, *) as distinct from the novel, contains the sum total of this writer's experience in the art of living.

Talbot Mundy believed that wisdom was the practice of extracting the utmost enjoyment from life.

By this he does not mean pleasure; but to live intensely, exercising the full flowering of consciousness, is the high road to that enjoyment which this writer believes to be one of the main purposes of human existence.

GOAL OF EVOLUTION

"Evolution is the growth of consciousness, the growth of relative perception of truth. It is nothing else," he writes.

"I Say Sunrise" is an adventure in inner experience on which he takes his readers through a maze of many a modern faith and ancient religion.

He believes that the way to the quest of inner depths of consciousness is through silence.

He believes that the Bible has a number of sign-pointers along this silent way for the person of discernment. He writes:

"Consciousness knows no limits, other than the definition imposed for the sake of making consciousness convertible into terms of human reason and logic."

PRICE OF WISDOM

Talbot Mundy knew that the word "Shadow" used by Lao-Tse denoted a state of consciousness that was just out of reach of reason and logic but that is, nevertheless, on the high road to wisdom.

He says, further: "The wiser you become the greater, or apparently more difficult, the opportunity will be to use wisdom."

He warns us of the perversions which many religious teachers have made of the word LOVE in relation to God, and of the cruelties, tortures, bigotries and tyrannies that have been performed in past ages in the name of this divine quality.

The author has much that will interest readers in his chapter on prayer. He has culled the hidden pattern between the Ten Commandments in their application to modern life.

There is a fascinating story concerning the two women, Madame Blavatsky and Mrs. Baker Eddy. He thinks there is a link between Christian Science and what Buddhists call "The Wheel of Destiny."

NO MONOPOLY

Mrs. Eddy breaks through to a universal truth that directed thought can make man free of bodily ailments.

The other woman genius, H. P. Blavatsky, in her *Secret Doctrine* claims that reincarnation is a fact, but also the great illusion in which we exist.

Both women recognize the illusion of the material world, but claim that man's mental process of thought can break through all illusion by entering the "inner planes."

What has Talbot Mundy to say of death? He writes: "Death is something which even our high financiers have not been able to monopolize!"

DEATH A CHANGE

The author believes that there is a hereafter, but that reality is not found in matter and on earth.

He believes that after death we are again in a world of illusion, and that death and the conviction of reality of conditioned and dimensioned existence in matter are inseparably interwoven in one and the same illusion.

The experience of death is, to him, a change of consciousness. He has nothing to say on the Spiritualist view of the hereafter.

Although there is much of drama, new thought and ideas in "I Say Sunrise." I believe that the main value of this book lies in the fact that it points to a way of happiness by teaching others how one can enjoy life to the full, not least in giving cheerful service to one's fellows. For this reason it is important.

* "I Say Sunrise" is listed in the "Psychic Observer" book Catalogue.

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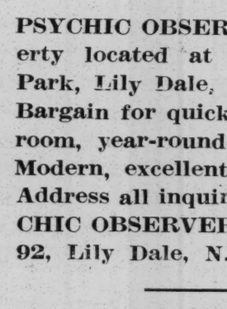

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ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

xxx

ESCONDIDO — Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P.M.

xxx

Fresno, California

Ch. of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Vorrman Sts.; Wed. 7:30 P. M.; Rev. Janet Stine Wolford.

Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M. Rev. Dollie E. Thuness, 324 N. Broadway.

xxx

HANFORD—Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

xxx

Hollywood, California

Spiritual Science Church. 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

xxx

HUNTINGTON PARK — Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig, Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; 'Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera, Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave., Masonic Temple; Sun. 7:30 P. M.; Pastor, Rosa Loeke; Co-pastor, Charles Hamilton.

xxx

Los Angeles, California

Ch. of Inspiration Thought, Inc., 2315 Altman St.; Thurs. 2 P. M.; Trance & Dev. circle, Sat. 7:45 P. M.; Lillie Mueller (Phone, CA 2-1137).

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight. NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom. 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

(Continued Top of Next Col.)

(Los Angeles, Continued)

Church of Psychic Light, 617 Venice Blvd.; Katie Whittemore.

Central Spiritualist Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Optimistic Science Temple, 1719 W. 50th; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurkell.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc.; 927 S. Alvardo Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

Wilshire Church of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Ch. of Divine Philosophy (I.G.A.S.), 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth, 801 S. Wilton Pl. (cor. 8th) Sun, Tues., & Fri., 7:45 P. M.; Tues. & Fri. devoted to question hour—everyone receives answers to sealed questions. Pastor's organ recital before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Secy.-Treas.

Spiritual Fellowship Group, Inc., 2936 W. Eighth St., Room 203; Sun. 2:30 P. M. 4 & 8 P. M.; Wed. 2 P. M.; Jane M. Sipes; Phone: EXposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figuerosa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation & Healing).

xxx

Oakland, California

1st Temple of Spiritualism of Oakland, 1442 Alice St.; Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. P. M.; Lillian J. Storms (Hi 4-1684).

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barnes.

xxx

OCEAN PARK — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

PACIFIC GROVE—Universal Educational Religous Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

xxx

SACRAMENTO — Liberal Spiritualist Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

xxx

SAN BERNARDINO—1st Sp'list Association, 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

xxx

Dale St.; Classes, Fr. 8 P. M.; Teacher, SAN CARLOS—White Cross Center, 118 Irene Remillard.

xxx

San Diego, California

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12). G. E. Dyson.

Harmony Temple of Spiritual Brotherhood. 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M., Myrtle Dyson.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Spiritualist Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

xxx

San Francisco, California

Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remilard.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Spiritual Church of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

Psychic Center. 3350 22nd St., (Between Valencia & Guerrero) Sunday 8 P. M.; Tues. & Friday 2 & 8 P. M.; Nita Harding.

xxx

San Jose, California

Western Star Spiritualist Church. 65 South Seventh Street; Sunday Services 2:30 P.M.. Message service 3:30 and 7:15 P. M.; Rubie and Raymond Swisher.

Ch. of Spiritualist Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

xxx

SANTA BARBARA—Universal Chapel of Light. 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

SANTA CRUZ — House of Spiritual Communion, 518 Center St. (Unitarian Center) Wed. 7:30 P. M.; Rev. Irene M. Littler, Woodrow W. Littler.

xxx

VISTA — Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

xxx

PUEBLO—International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

BRIDGEPORT—Triune Circle of Light Ch., Healing Center & University, Inc., 152 Park lace; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M., Healing; Wed. & Sat. 8 P. M., Classes; Dr. E. L. Patterson, M.M.S., Minister.

PUEBLO—International Evangelical Sp'list phen Terry Hall. 8 S. Elm St.; William P. Morgan.

xxx

Hartford, Connecticut

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

xxx

NORWICH — The First Spiritual Union, Inc.. 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

xxx

NEW HAVEN—Alliance Center of Inner Vision, 1023 State Street, Wednesday, 7:45 P. M., Rev. Dorothy Russell Johnson; Pearl Pavone, Sec'y.

xxx

STAMFORD—Albertson Memorial Ch., of Spiritualism Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism. Pythan Temple. 3rd Floor rear. 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman. 1349 Maryland. N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. 1900 "F" St., N.W.; Park Central Apt. Hotel. 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, Lola Miller, Pearl Jarcy; Margaret Balcom, 810 Rittenhouse, N.W. Phone, TAylor 0079.

Church of Two Worlds. 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert. Sec'y, 7529 Alaska Ave., N. W., Wash. (12); Minister. H. Gordon Burroughs; Phone EMerson 0010.

FLORIDA

Cassadaga, Florida

Southern Cassadaga Spiritualist Campmeeting Association. 1949 Season, January, February, March; For reasonable hotel accommodations, write Hotel Cassadaga. Cassadaga, Florida; For 1949 program of speakers and mediums, write Sec'y. Cassadaga Spiritualist Camp. Cassadaga, Florida.

Johnson Home Circle. Tuesday and Friday, 8 P. M.; Roy H. Johnson, direct-voice and clairvoyant medium.

xxx

DAYTONA BEACH—The Hays Memorial Spiritual Science Church. 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

xxx

FORT LAUDERDALE — Beckoning Light Sp'list Ch., Woman's Club. Stranahan Park., Sun. 8 P. M. Lowell Williams, 200 N. E. 4th St.

xxx

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St.. Sun. Mon. & Thurs. 8 P. M.; Rosa Lee Smith; 'Phone: 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; 'Phone: 5-7208-W.

xxx

Miami, Florida

Elizabeth Memorial Spiritualist Church. 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation. 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson. 1803 N. W. 6th St. (Phone: 9-9687).

Schaefer Healing Center. 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity. 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 Southwest Sixth Street; Sunday & Wednesday. 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ. Odd Fellow's Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen. Pastor. 1220 N. W. 6th St.

Psychic Science Spiritualist Church. Room 3 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth. (Charter: Nat'l Spiritualist Alliance. Lake Pleasant. Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Church of Metaphysical Science. Spanish-American Hall. 40th and First Ave., N. E.. Sunday 8 P. M.; Minister. Rev. Arthur Ford. 831 Pizarro St.. Phone: 48-0051.

Little Shenandoah Spiritualist Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North, Wednesday and Sunday 7:45 P. M.; Rev. Clifford L. Bias and Charles Swann.

Spiritualist Church of The Beloved, 2806 Central Ave.. Services and Classes, Dec. 1st to May 1st, Ethel Post-Parrish.

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues. Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

xxx

Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P.M., Rose MacKay. 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel. 172 W. Adams St.; Sat. 2:15 & 8 P. M.; Bertha Mann.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel. 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan.; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland. Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church. 1219 Belmont Ave., Esther A. Lundquist. Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister. Pres.. 'Phone: Van Buren 1625.

Sunflower Sp'list Ch. 2421 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone. Albany. 1116).

Ch. of Higher Spiritualism. 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann. 6843 S. Claremont Ave.; Phone: GRovehill 9326.

Church of Living Thought. 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St. Louis Ave.. Chicago (23) Illinois.

National Society of Spiritual Science, Inc., 25 East Jackson Blvd.. Church Room 1621; Public service Saturday 7:15 P. M. — Healing, Lecture & Messages — Everyone welcome. Rev. Maria Strazzantoelli. Minister—'Phone: HA-7-2309.

First Church of Divine Healing; 4557 Broadway; Sunday 7:45 P. M.; Rev. V Klinger Bigus; Visiting mediums welcome.

Mary E. Dunn Memorial Club. 2335 West Adams Street. Tuesday 8 P. M.; Mrs. Wm. C. Marggraf. President. Visiting Mediums Welcome.

Silent Prayer Sanctuary. 1706 North Pulaski Ave.. Wednesday 8 P. M.; Sophia Schaffer; 'Phone: AL-2-6417.

Spiritual Science Church. No. 14 (Formerly The First German American Spiritualist Church) 3205 West 5th Ave.. M. Schatz; Phyllis Liese. Sec'y.

Bethel Spiritual Ch.. 2115 N. California Ave.; Sun. & Thurs.. 7:45 P. M.; Candle Light Service. 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110)

Cosmic Science Ch., Inc.. 185 W. Madison St.; Sun. 3 & 8 P. M.; Class Tues.. 7:30 P. M.; Activities 2nd Sat. 8 P. M.; Rice R. Massey. 3255 Warren Blvd. (Phone: Kedzie 3-5732).

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 2 P. M.) F. Pieper; W. J. Rogers.

Light More Light Sp'list Church, 2433 Bernice St.; Tues.. Fri. & Sun., 8 P. M.; Rev. Johanna R. Schmidt: Jun. 3974.

xxx

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Sunday. 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Church. 1331 South 57th Court. Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

xxx

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.). 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267.

xxx

DECATUR—1st Spiritualist Ch. of Truth. 993 N. Edward St.; Grace W. Brown.

xxx

East St. Louis, Illinois

First Victory Spiritualist Church. 1120 St. Clair Ave.. Elizabeth Schlenk. 905 Baugh Ave.; 'Phone: East 7040.

Spiritual Science Church. 16th & Cleveland Ave.; Pastor Goldie Rayburn. 4928 Converse Ave.. East St. Louis. Illinois.

Unity Science Spiritual Ch.. 656 N. 79th St.; Marie Mrnard. 623 N. 86th (Phone Express 3075); Sec'y. Edna Heck. 656 79th

FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sloggett; Sec'y, Mrs. F. Van Vleck.

xxx

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

xxx

JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

xxx

ROCKFORD—1st Sp'list Ch., 514 Park Ave., Clifton E. Crawford, Sec'y.

MISSOURI

xxx

WESTMONT—Unity Spiritualist Church. 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Panchione Harwood.

xxx

CHESTERFIELD—Chesterfield Spiritualist Camp, noted mental and physical mediums on the camp grounds the year 'round; Modern "Western Hotel" accommodations; For hotel reservations and seance appointments, write Mable Riffle, Sec'y, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

xxx

ELKHART—Clark's Memorial Sp'list Ch.. 316 Division St.; Sec'y, Chloedell Wolfe.

xxx

EVANSVILLE — Union Spiritual Church, Third Ave. and Michigan Street; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

xxx

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

The Light of Life Sp'list Ch., Wayne Hotel, Blue Room; Sun. 7:30 P. M.; Pearl Lowe, Pastor.

xxx

GARY—1st Spiritualist Ch. of Gary, 2430 & 2432—West 11th St., Edna Hires, President; Sec'y, Reba Schallon. 228 Ellsworth Street.

xxx

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

xxx

Indianapolis, Indiana

1st Sp'list Episcopal Ch., 119 E. Ohio St.; Pastor, Walter M. Marsh; Sec'y, Mary Crodian, 1532 E. 10th St.

Psychic Science Spiritualist Ch.. 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch.. St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church. 214 South Arsenal Ave.; C. C. Driskell.

xxx

Lafayette, Indiana

First Spiritualist Episcopal Church, 535 South Thirtieth (30th) Street, Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

MARION—Distributor of Light Sp'list Ch.. Nebraska & 2nd St.; Mabel Pittman.

xxx

MUNCIE—1st Spiritualist Ch., 102½ N. Walnut St.; Donald H. Lambert.

xxx

RICHMOND — The Independent Sp'list Ass'n in Indiana, 115½ N. 14th St.; Pastor, Rev. Jessie N. Young.

xxx

SOUTH BEND—Ch. of Spiritual Truth 519 S. St. Joseph St.; Marie Smith.

xxx

TERRE HAUTE—Golden Hour Sp'list Ch.. 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

DAVENPORT—Modern Spiritual Ch.. 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

xxx

DES MOINES—The Spiritual Temple of The Good Shepherd, 918 Locust St.. Minister. Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

KANSAS

KANSAS CITY—1st Sp'list Ch.. 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

xxx

WICHITA—First Spiritualist Church. 121 South Main St., Neva Durham.

KENTUCKY

PADUCAH—Psychic Study Club (Kingdom Spiritualist Church) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class. sponsored by Mr. and Mrs. L. M. Faith; Sunday service and Wednesday evening class conducted at pastor's. Rev. Walter R. McNeil. residence, R.F.D. No. 6. Paducah, Kentucky.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism 823 Spain St.; Friday and Sunday. 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis. 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz. 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple. 1815 North Broadway; Sun.. Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 196 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 6 P.M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues.. Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sunday, 8 P. M.; Rev. Harre C. Milesi, 153 Hemenway St., Boston (15)

Universal Science Ch., Suite No. 221, Hotel Manor (Opposite Back Bay Station) 168 Dartmouth St.; Services: Sunday 8 P. M.; Study classes: Tues., Thurs. & Fri. 7:30 P. M.; Also Thurs. 2:30 P. M.; Pastor Rev. John E. Reese; Ass't Pastor, Rev. Josephine Gilbert.

xxx

BROCKTON—Occult Science Ch. G.A.R. Hall. E. Elm St., Charles E. Lyons.

xxx

CAMBRIDGE — First Spiritualist Church, 631 Mass. Ave.; Marion F. Unham.

xxx

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

xxx

HAVERHILL — Universal Church of The Master, Inc., U.S.W.V. Hall, Court St.; Sunday 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

xxx

LYNN—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.), Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Secy. Agnes Winstanley; Pres. Della Davis.

xxx

MALDEN — The Christian Spiritual Ch., ?? Washington St.; Mrs. C. E. Aldrich.

xxx

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

xxx

SALEM—The 1st Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Heneberg.

xxx

WORCESTER—First Spiritual Church, 35 Oread St.; Services Sunday 3 & 7 P. M.; President, Joseph W. Miller; Secretary, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

ATTLE CREEK—First Spiritualist Episcopal Church of Battle Creek; Carpenter's Hall, Sunday 7:30 P. M.; Glenn R. Brenner, President.

xxx

COLDWATER—Coldwater Sp'list Temple, 52½ W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M., Hazel Damrau.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Jean Peattie, Sec'y.

First Ch. of Spirit Communion, 3910 Avery Ave.; Homer Warren Watkins.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brightmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Church, 2024 Linewood Ave.. Clara Barnett Smith.

Edward's Memorial Center. 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

xxx

EATON RAPIDS—Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

FLINT — Spiritualist Episcopal Church, 733 South Eaginaw St., Noah Rice.

xxx

GRAND RAPIDS—First Church of Truth, 26 Shelby St., S. W.; Francis Fox, Pres.

xxx

HOWELL—Ch. of Christian Fellowship in Healing; 803 E. Grand River; Rev. Sylvia Ann Sears, R.F.D. No. 2, Fenton, Mich.

xxx

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

LANSING—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg.; Townsend St.; John W. Bunker.

xxx

Muskegon, Michigan

Spiritualist Church of Truth, 1143 Spring Street; Harry Rogers.

Spiritual Fellowship. 187 East Grand Ave., Wm. R. Aldred, D.D.

xxx

OWOSSO — First Spiritualist Episcopal Church. 610 Clinton St.. Ella Riley.

xxx

PONTIAC — First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

JOIN A SPIRITUALIST CHURCH

JOIN A SPIRITUALIST CHURCH

PORT HURON—The Divine Spiritual Ch., I.O.O.F. Hall, Lapeer Ave.; Pastor, Rebecca Provat; Sec'y, Ethel Koch.

xxx

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson, C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor Howard C. Lemire.

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

xxx

ST. PAUL—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave. Sun. 7:45 P. M.; Tues. 8 P. M.; France-M. Tucker.

xxx

St. Louis, Missouri

Bright Star (Spiritualist) Science Church. 3660 Castleman; Service Sunday 8 P. M.; Wednesday 2 P. M.; Class, Friday 8 P. M.; Rev. Mollie Bauer; Telephone: PRospect 3830.

Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.

Psychic Center. 3313 Washington Blvd.; Thurs. & Sun. 8 P. M.. Ida F. Eggers.

Ch. of Spiritual Science, 3804 Wyoming St., E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Unity Spiritual Science (Advanced Soul Church) 1408 North 19th St., Tues. & Sun. 3 & 8 P. M. Josephine Erhart.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.. Robert C. Kroll, Conductor.

Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sts.. Sun. 7 P. M.; Rev. Emma Bell Roney. Dr. Charles Rohling

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

NEVADA

Las Vegas, Nevada

First Spiritualist Church of Nevada, 203 North Ninth St.. William W. Leavers, Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Gass Street; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

MANCHESTER — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

xxx

PORTSMOUTH—1st Spiritual Science Ch.. 114 Maplewood Ave.; Sun. 3 & 8 P. M.: Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

ATLANTIC CITY — Sunflower Temple of Psychic Research, 15 North Maryland Ave., Israel and Anna Shotz.

xxx

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.). Legion Room. Walt Whitman Hotel. B'way & Cooper St.. Sun. 7:45 P. M.; Catherine Broome.

xxx

CLIFTON—Church of Spiritual Advice. 17 Yereance Ave.; Martha Heimann.

xxx

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

ELIZABETH—1st Sp'list Ch., 31 Rahway Ave.; Sun., Tues. & Thurs. 8 P. M.; Allen Lynd.

xxx

JERSEY CITY — Grace Divine Spiritual Ch.. 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

LONG BRANCH—Trinity Ch. of Spiritual Science. 111 Wash. St.; Mary Reva Wood.

xxx

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Ioweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Ch. of Spiritual Peace, Love and Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

xxx

Paterson, New Jersey

First Spiritual Church, 142 Carroll St.. Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church. 176 Broadway, Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.

xxx

RIVERTON—1st Spiritualist Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15 Healing; 7:30 Lecture & Messages; Rev. Emma M. Munch; Phone: Riverton 9-0306.

xxx

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center. 20 Bank St.; Class, Sat. 8 P. M.; Jeanette Warner; F. Palmer Gibson.

xxx

UNION CITY—Spiritual Ch. of Divine Guidance. 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

xxx

WEST ENGLEWOOD — John's First Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 8 P. M.; Marie Louise Gallo.

NEW YORK STATE

ALBANY — 1st Sp'list Ch., 264 Central Ave.; Sun. 7. Wed. 7:15 P. M.; Pastor, Alice M. Hughes, 299 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch., (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt.

1st Nat'l Sp'list Ch., Ida Dayton, Sec'y; Robert Howell, 39 Hudson St., Johnson City.

xxx

Brooklyn, N. Y.

Christ Spiritualist Church, 987 Halsey St., near Broadway Tues., Wed. & Thurs. 2 and 8 P. M.; James M. Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

The Church of Divine Guidance, Aux.. 58-08 Myrtle Ave.; Tues. & Thurs.. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch.. 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

W. D. Gressinger Memorial Spiritualist Ch.. 41 Pilling St.; Sun.. Tues. & Wed. 8 P. M.; Sun & Fri. 2 P. M.; Mrs. K. Gressinger.

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Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Sunflower Spiritual Science Ch., 39 Manhart St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen. HUmbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.): M. Burgan. (Phone: CLeveland 7368).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.

Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Mediums day—4th Sun.) Edith Sandy. 62 College St.

Light Spiritualist Church, Delta Temple, 692 East Utica St.; Medium's Day Third Sunday; Sun. 8 P. M.; Rev. Nettie Roehl.

First Spiritual Science Ch.. 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.

Spiritualist Church of Life. (N.S.A.) Trinity Temple. 34 Elam St., take No. 8 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial, Spir-list Ch., 15 Harwood Place; Advanced Class. Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

xxx

EAST AURORA—1st Spiritualist Temple. 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St.. Pauline Hamm.

First Spiritualist Ch.. 463 E. Church St.. I.O.O.F. Temple), Eva Bostwick.

xxx

FAYETTVILLE — "Wayside Spiritual Church" of Manlius Center; R.F.D. No. 2, Luania Caley; Mrs. Louis Ferris, Secretary.

xxx

FREEVILLE — Harmony Psychic Center. Groton Ave.; Sadie McIntyre.

xxx

AMESTOWN—Open Door Spiritualist Ch.. 503 E. Second St.; Sun. & Wed. 8 P. M.: (Mediums day—last Sun.) Carrie Yarter.

Long Island, N. Y.

SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon.. Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. 'Phone: Virginia 3-5979.

RICHMOND HILL — Spiritual Center of Unity. 89-31 114th St.; Sun. 8 P. M.; Hilda White.

WEST HEMPSTEAD — Sp'list Ch. of Magdalena. 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

xxx

JOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day. 3rd Sun.) Violet Southland.

xxx

New York City, New York

Aquarian Brotherhood of Christ. 244 West 75th St., Carolyn C. Duke, S. T., Sunday 7 P. M.; Monday 7:30 P. M.; Wed. 2:15 P. M.; Friday 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God., Green Room. Hotel McAlpin, Broadway at 34th St., Sun.. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St., Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sunday, 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues.. Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

Temple of Light. 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun.. Tues.. Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M. Classes, Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light. 357 W 118th St.—Apt. 5; Sun.. Wed. & Fri.. 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn. Studio 856, Carnegie Hall. 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 73rd St.. Mon.. Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun. Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Spiritualist Church of Truth, Studio 546—1947 Broadway (Loew's Lincoln Sq. Bldg. between 65th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury. 'Phone: TRafalgar 78429.

Occult Science Society, Inc. Meetings held Second & Fourth Friday each month at Hotel Times Square, 43rd St. & 8th Ave.. New York City.

United Sp'lists' Ch., 42 W. 73rd St.. Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.: (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision. 100 W. 61st St.; Sun. 11 A. M.; Tues.. Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali. pastor. (Phone. PLaza 7-1799).

Ch. of Science & Philosophy. 221 W. 105th St.. Apt. 1 W.: Tues. 2 P. M.; Wed.. Fri. & Sun. 8 P. M.; Anna C. Gaze.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 140th St.

xxx

NIAGARA FALLS—White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.: 639 Main St.; Rosebud Vogel.

xxx

Rochester, New York

Church of Divine Inspiration. 27 Appleton St.: Ethel Taylor.

Open Door Spiritualist Church. 1101 East Main St.. Sunday 7:45 P. M.; Pastor & Sec'y. Estella A. Case. 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Psychic Science Temple, 67 Edinburgh St.. Sun. & Wed. 8 P. M.; Helene Gerling.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

xxx

SCHENECTADY — Progressive Spiritualist Church, 6 Myndeese St.. Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.

xxx

Syracuse, New York

Spiritual Ch. of God. Hotel Syracuse. Parlor D. 10th Floor; Sun.. 8:30 P. M.; Margaret Wesley.

Independent Spiritualist Ch.. Y.W.C.A.. Room 3; Hazel Allen; Marian Knowles; Sec'y, Wilma Whiting; Pastor, Helen Warner.

1st S'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robison.

Spiritual Science Church. Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

xxx

UTICA—Christian Sp'list Ch., 506 Seneca St.. (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

Progressive Spiritual Ch., Red Room, Portage Hotel.; Delia Saxton, 514 Brown St.

xxx

ASHTABULA—1st Sp'list Temple, Main & West 43rd Sts.; President Ralph D. Cutlip; Sec'y Mrs. R. D. Cutlip, 129 Ross St.

xxx

CANTON—1st S'list Episcopal Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

xxx

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Apt. 315. Frances E. Shelley.

xxx

Cleveland, Ohio

Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Inspired Spiritual - Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Ass't Pastor.

(Lakewood) Universal Ch. of Truth, N. W. cor. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENdicott: 1250).

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 East 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeier, Ass't Pastor; Telephone: Garfield 6208.

Spiritual Science Church, 1628 East 55th St., Rev. Rene' Hunt.

Sunflower New Thought Spiritualist Ass'n.; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendrieks, Pastor.

xxx

Columbus, Ohio

The Congregational Spiritualist Association, 187 South Sixth St.; Sunday & Wednesday 7:30 P. M.; Wednesday 2 P. M.; Rev. A. A. Hamilton. President, 29 East Blake Ave.. Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave.. Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

The First Spiritualist Church, 6th and State St.; Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Roese, Sec'y, R.F.D. No. 2. Ashville. Ohio; Ralph Reese, President. 714 East 4th Ave., Columbus, Ohio.

xxx

DAYTON—Central Spiritualist Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

xxx

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

FREMONT — 1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Iocombs; Sarah Biddulph, Toledo.

xxx

GREENVILLE — Christian Spiritualist Church, 510 Front St.; Walter F. Heller.

xxx

KENT—1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

xxx

MARION—Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

xxx

SANDUSKY—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

xxx

Toledo, Ohio

Goodwill Spiritualist Church. 1515 Ottawa Drive; D. E. Crider.

First Spiritualist Episcopal Church, 630 Western Ave. (at Field) Sunday 7:45 P. M.; Charles Holmes, President; Fred L. Felix, Minister.

Christian Spiritualist Ch.. 1222 Erie St.. Cecil Engle.

Toledo Nat'l Sp'list Ch.. Room No. 1. Mezzanine — Commodore Perry Hotel; Hazel Lafferty. Sec'y; Mrs. Z. H. Ballmer.

xxx

WARREN — Christ Universal Spiritualist Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

xxx

Youngstown, Ohio

Spiritual Mission. 29 5th Ave.; Sun. 7:45 P. M.; Pres., Merle Sloan; Sec'y, Hilda Crombacher.

First Spiritualist Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

xxx

Oklahoma City, Oklahoma

Central Spiritualist Church. 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblem. Assistant.

Spiritual Science Church of America. 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church. 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor. Florence Heistand. 2317 South Harvey; 'Phone: 62-3488.

Tulsa, Oklahoma

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

Redeeming Christian Spiritualist Ch.. 600 E. Independence Pl.; Tues., Fri. & Sun. P. M.; Rev. Anna Anderson, Pastor.

Second Spiritualist Church, 919 South Cheyenne Street; John H. Cuddy.

People's Spiritualist Ch., 416½ South Detroit; Rev. Lena Williams, Sapulpa, Oklahoma.

OREGON

OREGON CITY—First Spiritual Religious Association of New Era (Canby); 1st & 3rd Sunday 2 P. M.; President, Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City.

xxx

Portland, Oregon

1st Spiritualist Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing—7:30 P. M. service; President Wm. Vegelios; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual and Psychic Research Temple, 5637 N. E. 41st Ave. (1½ Blocks N. of Killingsworth Blvd.); Sun. 7:30 P. M.; Luella M. LaValley, Pastor; Sec'y, Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor Street; Second and Fourth Sunday, 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merhaut.

xxx

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—Psychic Group and Healing Center, 301 Priscilla Street; Harry E. Brittenburg.

xxx

BETHLEHEM—Christian Spiritual Ch.. 18 W. Garrison St.; Mary Ann Reph.

xxx

CHARLEROI—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

xxx

MCKEESPORT—First Spiritualist Ch., 309 Locust Ave.; John Hick; Minnie Burke, Sec'y.

xxx

NEW CASTLE—Spiritualist Ch. of Truth McGowan Hall, E. Wash. St.. Wed. & Fri 8 P. M.; Agnes E. Guthrie. Seleste Atkinson. Rev. James H. Anderson, Herman Siggelow. Ida Siggelow.

xxx

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch.. 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

First Association of Spiritualists, N.E. corner of Master & Carlysle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shulz, Pastor; Elizabeth H Phillips, Sec'y, 3252 Longshore Ave.. Phila. (24), Penna., Phone: STevenson 4-0577.

Universal Spiritualist Brotherhood Ch.. 3012 W. Girard; Anna K. Rose.

xxx

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. Northside; Sun.. Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

xxx

READING — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

xxx

WILKES BARRE—2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Spiritualist Church. Narragansett Hotel. Room 202; Healing Service: 11 A. M.; Sunday 2:30 & 7 P. M. Lecture & Messages; Rev. I. Frederick Haven, Pastor, 28 Haskins St., Providence, R. I.

W. T. Stead Spiritualist Ch., 32 Haskins St., Sun. 2:30, 4:30 and 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

xxx

EL PASO—Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula F. Hailey.

xxx

FORT WORTH—1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.

xxx

HOUSTON — 1st Spritualist Church, 611 Calhoun St.. Myrtle London Rigers.

xxx

San Antonio, Texas

First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.

VIRGINIA

Norfolk, Virginia

Memorial Spiritualist Church, 305-307 West Thirty-Seventh Street, Charles Harrison Engel.

Light of Truth Church of Divine Healing, 20th & Omohundro Streets; Sunday Evening; Rev. Fred A. Jordan.

WASHINGTON

BELLINGHAM — 1st Sp'list Ch., 2609 Kulshan St.; Fern Ballus; Della Carlson.

xxx

Seattle, Washington

Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmiroe.

xxx

SPOKANE—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

xxx

TACOMA—Nat'l Spiritualist Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

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PSYCHIC FROM BIRTH, THIS MEDIUM WAS EDUCATED BY HER SPIRIT GUIDES

Search for Proof of Mother's Survival Began Her Career

By G. H. ADAMS

Lilian Bailey, of Wembley, Middlesex, is probably England's best deep trance medium, and is an outstanding clairvoyant. Apart from her untiring work as a psychic demonstrator, she is in her daily life, as far as humanly possible, an epitome of all that her guides teach through her.

She has done everything possible at all times to obey the call. In her own words she has "travelled the length and breadth of the British Isles in a suitcase" for many years, taking meetings in great city halls and in church halls, and trying to give private settings to the vast number of seekers whenever her busy timetable would permit.

Her life and work in many instances resembles that of Emma Hardinge Britten, that wonderful medium so beloved in the United States at the close of the last century.

Both women, one now in the Higher Life and one still carrying high the torch of truth, burned with a desire to serve their fellows and to bring to all, the knowledge that man is a spiritual being and that death is not the end of all things, but only the beginning.

FROM THE CRADLE

Although Mrs. Bailey's mediumship did not begin until she was a woman, her psychic nature developed almost from her cradle days, when she was subject to what she now knows are trance states.

As a girl she was delicate, and did not attend one consecutive term (semester) at school.

She says always that she was educated by the spirit people, and her conversation shows she can hold her own with the learned and even with those who try to destroy the case for Spiritualis with words.

Even to this day, now that she is a grandmother, she takes her counsel always from the spirit, and because of that is held in high esteem by many who prefer not to acknowledge the comfort they have gained through mediumship.

Not long ago she was asked, through official channels, to give a sitting to one of the leading statesmen in the British Empire.

The statesman fell ill during most important discussions, and when it was seen that he could not keep his appointment in his London hotel, the ceremony of canceling the appointment was akin to that of receiving an audience of royalty.

That statesman, for political reasons, has had to keep his interest in Spiritualism secret, and in the circumstances of his country, his attitude is reasonable.

He is one of those who follow in the Lincolnian precept of "saving the union."

Mrs. Bailey, in an attempt to find evidence of the survival of her mother, to whom she was deeply attached, sought for a book which might help her to understand the great problem. She read "Raymond," by Sir Oliver Lodge, and was enthralled.

POPPET
She brings messages
—From a pschic Painting by Marcel Poncin.

He mentioned the remarkable photographic medium, William Hope, of Crewe, Cheshire. Mrs. Bailey was then living in Crewe and was delighted to find such a renowned medium "living on her doorstep."

She discovered that Hope was an official at the local Spiritualist church, and there went to see him.

On telling him how anxious she was to contact her mother, he invited Mrs. Bailey to his house, and asked her to bring a packet of photographic plates. He intended to try for a spirit photograph of her mother.

Mrs. Bailey bought the plates on her way to Hope's house, and on arriving there was asked to sign her name in the bottom corner of them. They were wrapped in an old handkerchief and placed on a small table around which sat Mrs. Bailey with Hope and his partner in psychic work, Mrs. Buxton.

After sitting for a few minutes, Mrs. Bailey complained of feeling "very odd and uncomfortable," and in due course she went into a trance.

When she regained consciousness some time later, she was told by Mr. Hope and Mrs. Buxton that she had been controlled by a young soldier, who had given his name as William Hedley Wotton.

SOLDIER'S LIKENESS

Still feeling the effects of the trance state and not a little frightened by what had happened, Mrs. Bailey was reluctant to have the spirit photograph taken, but Hope persisted, and the slides were loaded into the camera.

When the plates were taken out and developed in Hope's homemade developing room under the stairs, to Mrs. Bailey's surprise and acute disappointment, there was no sign of her mother.

Instead, on one of the plates bearing her signature in the corner, was a fine likeness of a young soldier whom Mrs. Bailey had not seen before, and with whom, she thought, she was in no way concerned.

It was established later, however, that this was the spirit who had controlled and spoken through Mrs. Bailey earlier in the seance.

PRICE OF MEDIUMSHIP

After this experience, Mrs. Bailey, although heartened by the evidence of survival which she had witnessed through the soldier's picture, took no further steps towards seeking her mother for some time.

During the following six months, she began to experience those strange and sometimes unpleasant feelings known only to those who have suffered the birth-pangs of mediumship.

With the unwittingly strong pull of her orthodox Christian upbringing she found herself involved in something beyond her understanding.

She was thoroughly frightened by this "nightmare," which she called the trance state.

A GOOD TEACHER

To all who say that mediumship is easy—and there are many — Mrs. Bailey will fervently say it is not, even today, after her mediumship has been functioning for 20 years.

In desperation, she visited William Hope again, and told him of her plight. With the tolerance and understanding of a fellow medium who had undergone similar experiences himself, he explained to this bewildered young woman that she was a potential medium and that she must sit in a circle for development, if her condition was to be improved.

He promised to help her and invited her to sit at his own weekly circle. True to his word, this kindly old man was a tower of strength during the next three months.

He visited her each day and talked, encouraged and advised, until the frightened young woman became a strong and confident medium, ready and eager to develop her powers for the benefit of those in need.

THE INDIAN GUIDE

At Hope's circle each week, her powers grew stronger and deeper. Bill Wootton and a North American Indian, known as White Feather, were progressively able to express themselves and were able to outline the plan for her work which Mrs. Bailey still follows.

But after three months, Hope passed on and Mrs. Bailey was left to carry on alone. She formed her own circle, which met each week, and in it her gift continued to grow and develop to the remarkable state which many know it to be in today.

Many were the liberated souls who spoke through her, each bringing their own inimitable characteristics and personalities, whether male or female, white or colored, western or oriental, child or adult.

Finally, the principal guides established themselves.

Mrs. Bailey tells how, when afflicted by the doubts which come to all who try to find truth, she questioned whether White Feather was not a "figment of her own imagination."

SLAPPED HIS ARM

One day, she had the surprising experience of seeing him materialize to his full height.

This tall and heavy Indian then sat on his medium's knee, and slapping his brawny, brown arm, he said to her: "See, I am a real man and not a figment of your imagination."

She was impressed by the fact that he had even repeated what she had been thinking as much as by the solidity of the materialization.

White Feather does not speak much or often, but those who have heard him all pay tribute to his simplicity and his power.

"Bill" Wootton, is known to many thousands in Britain, for the direct quality of the clairvoyance he gives on the platform and in private seances through his medium.

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(Continued on Page 11, Col. 4)

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March 25, 1949 **15c Copy**

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BETWEEN THE TWO WORLDS

By The Editor

FLATTERY, CRITICISM

Reaction to my editorship, or the first few weeks of it, are coming in. Laying aside the words of welcome as being in my favor, the criticisms are milder than I thought they would be.

There is another kind of criticism which begins with all the subtlety of flattery, then goes on to tell me what I ought to do.

Largely it consists of throwing out all the things the flatterers dislike, and including everything they like.

All that preamble is aroused by a long letter in which the many shortcomings of this paper—it is true of all papers—are mentioned, and there is this criticism:

"*Psychic Observer* recently carried a fairy tale about the 20th plane, describing how the 'evolved' soul eventually winds up by directing the birds on their migratory journeys, and makes the flowers grow. Now such humbug is outrageous and an insult to the intelligent reader."

SKY IS LIMIT

We all think we are intelligent readers, don't we? But this reader, filled with righteous indignation, adds a postscript:

"I am a sky phenomena researcher. I feel it proper to tell you that I am now convinced that the 'flying saucers' were and are 'ghost ships' from outer space realms, either material or etheric. This conclusion (was reached) only after the most levelheaded and careful study."

I do not accept either the opinion about the 20th plane or about the flying saucers. And the critic, in his wrath, gives no evidence for believing that the flying saucers are "space ships," despite the "most level-headed and careful study."

And what has all this to do with spreading the truths of Spiritualism and their implications? nothing, except to recall a warning about people who live in glass houses.

WHO IS "GENUINE"?

With all the mildness of the race, British Spiritualists are debating proposals which may be put before Parliament to remove some of the legal disabilities of being a Spiritualist.

I was in that battle for some time, and smile at the proposal of the British Home Secretary, Mr. Chuter Ede, to make a distinction between the genuine Spiritualist and the others.

He must have had a lapse of memory or be unaware of a large portion of history dealing with the struggle for the freedom of religion of all kinds.

Spiritualists are the only religious group in the whole British Commonwealth who are illegal. When that fact dawns on British Spiritualists they will perhaps be less inclined to accept with gratitude the crumbs that are about to be offered to them.

True, many leading British Spiritualists want Parliament to repeal the odious portion of the Witchcraft Act which outlaws Spiritualists, but they are not likely to get that, because the Home Office wants to retain the power of the ban.

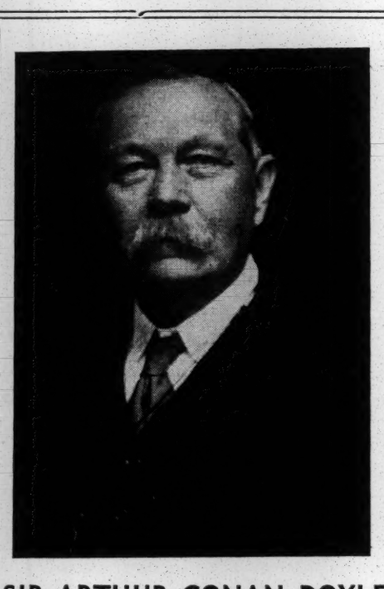
But Spiritualism will be free everywhere only when non-Spiritualists are convinced that we have earned the right to be on the same footing as others.

WHO IS TO JUDGE?

With all the smugness of the ignorant, a British weekly paper, "John Bull" with a huge circulation writes: "Genuine Spiritualist belief is just as respectable and deserves just as much freedom as any other creed."

And who is to be the judge of the genuineness of a belief? "John Bull," Parliament, a cabinet minister, or the officers of state?

Besides, there is no Spiritualist creed; a Spiritualist is one who believes as the result of evidence,



SIR ARTHUR CONAN DOYLE
Spiritualism's Crusader

that he has proved Survival beyond the grave, the foundation of all religion.

And that great truth is to be censored by an official, or a board, or an official? And who is to test the mediums?

No, the common law of England, or any other country, is sufficient to punish all those who, after due trial in courts of justice, are found guilty of any civil offense.

But special laws to punish special people for special "religious" offenses are the relic of the barbarism of man and a monument to his ignorance.

PARLIAMENTARY SEANCES

Seances have been held at the House of Commons to show Members of Parliament that Spiritualism is based on truth. That is why some M. P.s are ready to support an amending measure.

The editor of "Psychic News," A. W. Austen, agrees with "John Bull's further comment: "And at the same time a real drive should be made to clear out the phoney mediums and other practitioners of conjuring and false comfort who prey on the bereaved, the unhappy and the gullible."

I was once on the staff of "John Bull." That paper had at one time, as editor one of the outstanding financial crooks in British history, Horatio Bottomley. He robbed ordinary people while he was making patriotic speeches in the first world war.

When he was jailed, deservedly, did "John Bull" start a campaign to clear out all those who were phoney editors and other practioners of conjuring with public funds and so on? No, the paper was reorganized and became respectable.

QUELLED BY QUOTES

Merely by reading the reviews of the new life of Conan Doyle, by John Dickson Carr, Spiritualists can tell how the reviewer—or his paper, regards Spiritualism.

In the long notice in "Time," the reviewer states: "In this period, two decisive events occurred in Dr. Doyle's life. The first followed his break with the Catholic Church, which had left him shaken and worried.

"One day, when he was wondering whether or not he should read Leigh Hunt on the comic dramatists of the Restoration (the Restoration was sometimes bawdy), he went to a seance. Unasked the medium 'received' and passed on to Doyle a 'spirit-message': 'Tell him not to read Leigh Hunt's book'. Doyle was thunderstruck."

So, apparently, was that book reviewer, or he would not have put quotation marks on the words "received" and "spirit-message." Either the message was received or it was not.

You do not disprove anything psychic by putting it in quotation marks. "Time" should keep up with the times.

YOUNG AND OLD

The "New York Times" quoted from the book with approval Doyle's statement on the need for tolerance, but the "Buffalo Courier Express" in an editorial referred to his "late-life" conversion to Spiritualism.

If you are a Spiritualist when young, it is because you have not had a chance to study other religions. If you come to it as the result of mourning, you are emotionally unstable. If you see its truth in late life or old age, it is because you are senile, but if you join one of the orthodox churches on your death-bed why . . . !

It still puzzles many journalists and writers why outstanding men and women become Spiritualists. It could be an accident, and it could be by design that those who are noted in some of the world's affairs are shown sufficient evidence to convince them after they have made their mark in life.

HEALING ON NEWSREEL

The first newsreel to be taken of psychic healing has been shown in England of treatments in public by Harry Edwards, the famous English healer.

The running commentary is factual, and there are shots of patients walking from the platform after being treated.

One take shows a doctor climbing to the platform to testify to the set condition of a patient's back, and the loosening of the joints a few seconds later by Edwards.

There were thousands of people at the meeting in Manchester where the film was taken and shown. It was retained for a second week, which is unusual in a news theater.

NO JUDGMENT DAY

I wonder when the idea first arose that the world was about to come to an end, and that there would be a super-dramatic visitation from the spirit world by one of the great teachers as a sign of the doom of the planet?

The idea runs through many religious beliefs, and must have been considerably encouraged by the Revelation of St. John.

Now, someone writes to the *Psychic Observer*, saying that he believes in Spiritualism, adding: "We are in the very last days, but we need prophets who are dependable, as were the prophets of the Old and New Testaments."

That last statement would be very hard to prove. And there never was a time when the world did not need dependable prophets. The last presidential election in the U. S. and the general election in Britain in 1945 proved that.

PROPHECIES FAILED

A friend, a famous political correspondent in London, told me, and printed in a paper, that Mr. Churchill would have a big majority.

It was no prophecy, he added, but the result of an analysis of the statements made by electors throughout the country as to the way they were going to vote.

Yet Mr. Churchill lost.

Still there is need of prophets, but not the prophets of doom. I do not believe anyone, here or hereafter, knows when this world will end.

PSYCHIC WINNERS

A Spiritualist with 40 years experience as a tax consultant and accountant tells me of his psychic evidence, which had a curious origin.

From about 1925 to 1935, either he or his wife would be awakened at about 6 a. m. by hearing a voice calling a name. "This happened about 15 times," he states, "and every time it was the name of a racehorse. And they all won.

"We called them radio flashes, not having then heard of Spiritualism. At first we did not believe in the voices, so we bet on only a few of them. Once we bet $32 and collected $1094. I talked about this to my friends.

WHAT MEDIUM SAID

"When Stewart Edward White wrote the 'Unobstructed Universe', I bought one and realized then how we could receive a message like that.

"Then we met a Mr. —— who had been going to the camps for years, and went to Chesterfield with him. This was in 1941, and each year we try to go to some Spiritualist camps. At Chesterfield, one of the mediums told me we did not hear any more voices because we had talked too much, and that information had been intended for us alone."

It requires considerable courage for my correspondent to tell that, and if the medium was right, you can see why an accountant, with his knowledge of figures, would be reached by the voices to draw his attention to the fact of spirit existence and to the ability of some spirit people to forecast.

HOW HE ROSE

I have heard of at least one similar experience in England, but in this case it did not lead to the stopping of the voices. Mediumship was developed, and the forecasts of winners stopped.

I know of one former medium, whose rise in the world is entirely due to his mediumship, who could pick a winner almost at will, but he had no interest in horses.

SHILLING REFORMER

A worker for the good of the human race is Noah Zerdin, of London, who is trying to raise a fund of one million shillings ($250,000) to extend his propaganda for his movement, Universal Brotherhood.

He has been hard at work for many years on his idea.

GANDHI'S RETURN

An account of what she believes to be the spirit return of Mahatma Gandhi is given by Miss Jean De Vries and corroborated as witnesses by a number of people whose names follow at the end of this story.

At Chesterfield Camp, in the summer of 1947, she met two Indians then on a business mission for a chemical company with, which they were connected. They were much impressed at seances given by the Rev. Lula Taber, the Rev. Clifford Bias, the Rev. John Bunker, the Rev. Fanchion Harwood and the Rev. Mabel Riffle, by whom they were welcomed to the camp.

Miss De Vries corresponded with the Indians and with the wife of one of them, and their interest in psychic matters grew.

THEY TESTIFY

Then there was a seance with the Rev. Lula Taber in January of this year at the De Vries home. A number of materialized spirits appeared for each of the sitters. Eight forms had been recognized by Miss De Vries, when a figure, stating he was Gandhi came forward and introduced himself.

Those who testify to the genuineness of the phenomena that night are: the Rev. and Mrs. Theo Siers, of the Spiritualist Church of Truth, Chicago; Mrs. Harriet Murphy, Mrs. Clifford Waterman, Mrs. Helen Gullett, Mrs. Margaret Stadwiser, Mrs. Ida Roeser, Mrs. Dorothy Powers and Mrs. Jerry Weber.

THE MONSTER

These stories have an English flavor, but that is how they run this time, and there is another prompted by the editorial in the "Buffalo Courier Express" on "That Monster Again", meaning the Loch Ness monster.

The paper records that once more the monster has "reared its ugly head," and makes the mistake of saying that its seems "to make its appearance coincide fairly well with a need for stimulating local tourist trade."

There is no tourist trade in the Loch Ness area in winter.

But it was a Spiritualist who first reported the beast in his paper, the "Scotsman" of Edinburgh, a most Conservative journal.

The writer was A. J. Herries, for many years the "Scotsman's" chief reporter, a keen Spiritualist propagandist and a critic of note. He recounted his facts and conclusions to another famous Spiritualist writer, Hannen Swaffer, who was then travelling in Scotland. Swaffer, a true reporter of the old school, sent a column off to his London paper, and the rest of the world then picked it up; but not till then.

And most of the people of Scotland believe there is a monster, though the researchers have not been to the bottom of the loch to look for it.

Rev. Clarence Britton
Cassadaga Spiritualist Association
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GIRL KILLED ON TRAPEZE PROVES SURVIVAL TO CIRCUS STAR

By
PSYCHIC OBSERVER REPORTER

Charles R. King, of Tampa, Florida, has been a trapeze artist and circus performer for the past 35 years. His family has been in the circus for three generations, which covers the best part of 100 years.

He has been round the world three times, and wherever he has gone he has continued his inquiries into Spiritualism. More, he is a trance medium, and is proud of it.

I mention his circus associations, for that shows that he understands the technique of showmanship, and can distinguish the real from the false in movements.

A trapeze artist cannot make as many mistakes as other people; the consequences are very serious.

KISSED BY MOTHER

When his mother, a circus performer, materialized at a Fanchion Harwood seance at Camp Chesterfield, he wrote:

The doors of Heaven surely parted for me. She came out of the cabinet and kissed me on the forehead. She was so fully formed that Mrs. King, sitting some ten feet away, could see her features plainly and could identify her also by the spangles mother wore in her robes.

This was the first seance I attended in which my mother walked with me. Not only did she come to me, but she greeted many friends in the circle.

TRIED TO CATCH HER

She had passed into the spirit as the result of a fall, and another who had died the same way came to me, my friend Lillian. She greeted me warmly and assured me that her passing was not caused by any fault in my missing her in the trapeze act.

She had been one of the girls in my act, and during an afternoon performance, although I tried as hard as I could to catch her, she fell and broke her neck.

I had for years felt that I was to blame, or maybe that I did not time my swinging correctly, and that that may have been the cause of her falling.

But Lillian returned at that seance, years later, to assure me that I was not to blame.

I shall never forget how the little guide of Fanchion Harwood, Twilight, called me 'Mr. King', then 'Chuck, Charles.'

I mentioned that I had not been given a full Christian name, but only initials, and immediately she replied, 'Yes, and King is not the original family name either.' This is true, ond only two other people in the circle beside myself knew that.

SECRET OF A NAME

Twilight went on to say, 'Your mother is here. Oh, I am in a mess. There are so many strange people here that it's just like a circus.'

Only the same three people that I have mentioned before knew that I had been associated with the circus.

Again the young guide spoke saying: "Your mother's name is Jessie Pursis Reaumaine," paused and added: "The name King was added when your Mother and Daddy were naturalized." That is true. ONLY my wife and I knew it. My parents were French.

EVIDENCE IN CANE

An Uncle Jim Dunn came in also. He was not really a relative. I could hardly believe my ears at first, for I had almost forgotten him. Yet, how could I? He was my mother's rigger in the circus, that is, he cared for the trapeze riggings, and when my mother died, in 1904, 'Uncle Jim' Dunn took charge of my rigging. I was only five years old then, but was appearing in public as the world's youngest trapeze artist.

To prove his identity, Uncle Jim Dunn came in with a cane. Ordinarily that would not excite anyone, but it meant much to him and to me. It was a sword cane, with a small blade concealed in the stick.

Charles R. King

As Jim spoke to me, he twisted the cane and showed me the sword. That sword was given to him 35 years ago by Mr. John Ringling, the famous circus proprietor, and I know that no one in that circle had ever heard of that sword but me.

SONG FROM PAST

Only Jim Dunn and I knew about it. And I, too, had forgotten about it until he came from the spirit world bringing it with him.

As my own loved one left me, Lillian returned and sang the one song that I used as the entree for an act we did about 25 or 26 years ago. She and I were the only two who would have known of it in the circle.

As my own people were leaving, Twilight said there was a great, big elephant there, but she could not let it come into the seance room.

That elephant was just as she described it. She said it was my nurse, and it was for three years. My mother and father would put harness on me and strap me to the elephant's head.

Old Madoc he was called, and if I started to cry he would immediately go hunting for my mother. That was 48 years ago.

In all the times she has come to me my mother has not failed to bring in the name of Old Madoc in some way.

SPIRIT PLAYS PIANO

Mr. King also saw the three sisters of the well-known Dr. Miller return to him and sing, "Now Is The Hour." His daughter materialized and played the piano.

Another spirit, who had been music teacher to a member of that circle, returned and also played. The music seemed to flow through his hands, writes King.

"I recall that Dr. Charles Liles returned and walked across the room to his wife," he adds.

"I had not met him in the flesh, although he has spoken through me while I was in trance, and had told his wife, that if she went to Chesterfield, he would try to materialize.

"I did not know that Mrs. Liles was to attend that sitting. My wife and I met her in the line of people waiting to get in that afternoon. She had come from Miami, and I did not discuss the coming seance with her."

"THAT IS TRUE"

The Kings had still more evidence, for Mrs. King's mother and father appeared to her, plainly and clearly. He heard his wife's brother-in-law, Ivan, talking with her.

Then his wife's daughter, June, by her first marriage, whom he had not met on earth, spoke to Mr. and Mrs. King. Twilight, during this conversation spoke to Mrs. King, saying: "Your maiden name was Wilson. Your Daddy says it was."

"That is true," says Mr. King," and only Mrs. King and I in that room knew it."

Twilight added, "Your companion is here. He is the father of June and he says you were divorced, but that it's all right now."

Mrs. King's first husband then came out of the cabinet and thanked the couple for their prayers for him.

Mr. King sums up his Camp Chesterfield experience as "One Night In Heaven."

What I Observe by R. G. Pressing

To worship God in our own way. That, in effect, is the heritage of American people . . . beginning with groups of persons who sailed to this country to do mainly just that . . . worship God in their own way. But the American Indian was already here. He was worshiping God in his own way — allegiance to the Great Spirit. Time went on. Hundreds of different religious groups, being concerned with other aspects of freedom which they did not enjoy in the old country, either broke away from their deep concern along religious lines or set about establishing, in a setting of granite, their own particular faiths. But the American Indian remained resolute. He chose to be "primitive". The Great Spirit was good enough for him. . .

JACK KENNEDY

Then came the end of the Indian wars. The U. S. allotted to the Indian dozens of reservations throughout this great country so he could lead his own life—worship in his own way. The average person, especially the seasoned Spiritualist who realized the wealth of spiritual philosophy in many of the utterances of these noble discarnate Red Indians, has not the slightest idea what is happening to the religious beliefs of these real Americans. Have they been given stones for pearls? I will tell you about it.

Several months ago, I met Jack Kennedy and his wife at one of the Rev. T. John Kelly's Spiritualist services in Buffalo. The Kennedys are Seneca Indians and live on a reservation near Irving, N. Y. I told Mr. Kennedy that I'd like to visit the reservation some time and become better acquainted with their present-day religious customs, and he replied that he would advise when one of their festivals took place. He did, and some time later we spent the greater part of a Sunday on the reservation.

Between the afternoon and evening sessions of the ceremonial, we dined with the Kennedys . . .

(Continued on Page 12, Col. 1)

served after I had returned to my seat in the audience.

My sister was then invited to come forward, and to be seated. Our aunt still held my scarf, unfolding it, waving it, so that all could see. In the subdued light, the design showed plainly. It was placed evenly around my sister's neck.

THE INDIAN MAID

More materialization followed, and many departed ones came to visit their relatives and friends in the audience. One figure explained that they could not come far down the aisle, it being too narrow for their ectoplasm. That, then, was the reason why we were asked to come forward.

The one who made this possible was an Indian girl. She called my name, asking: "Did you ever hear a spirit sing?" My answer was "no," and again came her voice, assuring me that I would soon do so. A brief pause ensued, and a high soprano voice began to sing.

A figure appeared and stated: "I am Amelia Shaub. I was an actress. I sang at the Iroquois Theater in Chicago, and was burned in the fire." (I remembered that hundreds of persons lost their lives in that tragic fire.)

She danced gracefully, and toward the end of her demonstration, she spoke directly to me, asking me to write an account of what I had witnessed.

She took a professional bow, and was gone.

An outstanding materialization was that of a nun who gave her name and who before appearing sang the first bars of the "Ave Maria". Her dress was dark, and she asked several times, "Can you see my cowl?" It was truly that, and plainly visible.

Lastly, we were entertained by a voice, without a materialization, saying that she was "Madame Ernestine Schumann Heink," and she sang "Holy Night," in German. This was followed by selections from grand opera. The singer announced that he was "Caruso."

We had spent three hours, each moment filled with interesting conversation, there had been at least 18 materializations, a professional dancing performance, operatic selections, and I had my apport.

To the sensitive, the Rev. Aldred, I wish to express my appreciation for his most marvelous ability, sincerity and graciousness.

13 Witnesses

(Continued from Page 3, Col. 5)

I recognized the person, my aunt, who had passed several years ago. Conversation ensued. She touched me, she stroked my face.

Then she pulled the scarf from around my neck, saying "Hold on to it." I did so, and she pulled with considerable strength, such as any person on earth would possess.

Then, wonder of wonders, she said: "I have something for you. Hold out your hand, palm up." I did so, and almost at once something hard was placed in my hand, by her hand.

"Keep it, it is a present for you, from the Indian world," she said. It was an arrowhead, medium in size, nicely carved. This I ob-

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CHIEF MEXES

THEY STILL DISAGREE ABOUT REINCARNATION

Whatever else Spiritualists agree about, they disagree very strongly on reincarnation. They are still replying to a letter from Mr. A. V. Bragg, of National City, Cali., and quoted by Ralph G. Pressing in his "What I Observe" feature.

Here are the final extracts from the answers to Mr. Bragg. — The Editor.

AFTER 30 YEARS

I have been a Spiritualist for about 30 years, and I have attended many seances, but can say I have never yet seen or heard anything that has convinced me of the truth of reincarnation.

Over 25 years ago I was closely associated through business with a man who was thoroughly taken up with Theosophy. He also claimed to be a Spiritualist and gave many beautiful lectures in our meetings.

He and I had many arguments in regard to reincarnation. I told him, and I still believe, we never lose our own individuality, through eternity or in the spirit world.

He passed into the spirit world. He later talked to me by means of trumpet and said, "Julia, you are right; we never lose our own individuality." — Mrs. Julia M. Osborn, Kuna, Idaho.

JUST A SCRATCH

In what way are you qualified to say that reincarnation is only a belief? Your idea of life seems to be that we come here, go through this life, pass on and live happily ever after. Well, I hope that it proves to be just that for you. — Clara M. Kidder, 551. South Wilson Ave., Pasadena 5, Calif.

IF IT IS TRUE . . .

If reincarnation is true we cannot change it. We should keep our minds open at all times and right there the Theosophy teachers make their big mistake. They accept Madame Blavatsky as infallible and her findings as final. She brought out her doctrines in 1877 or so. This is 1949. Yet they stopped just where she left it.

Spiritualism is a religion only because we have made it such. When science finds it it will be called a fact of nature. — Mrs. G. A. Bentrux, 301 N. Laurel St., Staunton, Ill.

"THIS IS REGRETTABLE"

There seems to be a growing tendency for our Spiritualist papers to publish articles pro-reincarnation. This is regrettable. I wish the space could used to spread the truths of Spiritualism. The half has not been told.

Having been trained as a lawyer, I will believe absolutely nothing unless the evidence is sufficient. And as for reincarnation, I know of no credible evidence at all. — George S. Shirk, 175, Broadway, New York, N. Y.

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OPINION

The Influence of Spiritualism

The influence of Spiritualism is not to be measured alone by the numbers who attend seances or the army of those who say that they have proved that there is a life beyond the grave.

The social witness of this great, liberating truth is, perhaps, one of the next steps in making it indelibly a part of public consciousness.

When the tears of the mourner have been dried, when the first pangs of separation have been stilled, there must come to the thinking mind the question, "what is next to be done?"

Some continue to mark time, relying on the spirit people alone for their initiative, others boldly make their new light a guide for others and carry their convictions out into their normal activities.

FREEDOM TO SPECULATE

The world is beset by many problems, not the least of which is the question, shall a man think for himself, and reap the fruits of his own thinking?

Since Spiritualism teaches freedom of will and personal responsibility, it could be inferred that Spiritualists everywhere should be in the armies of those who fight for greater freedom. For if men are not free to speculate and theorize they will never come to the question, "do we survive the grave?"

And where, as in this land, men are free to sit at seances and study spirit teachings, the impact of that knowledge should be made manifest everywhere. Can we say this is so?

WE ARE ALL SPIRITS

No frank critic of the modern world can assert that any policy of any party is framed on the assumption that man is a spirit and, as such, merits the greatest consideration.

The impress that spirit truth should make on political, social and industrial affairs should be to reduce expediency and inspire men and women to act boldly on the facts established, that we are all spirits and require a peaceful, orderly world for our fullest unfoldment.

The teachings from beyond the grave all breathe the sentiments of humanity, the religion of service. They abjure violence, encourage fortitude among men and women in adversity. They voice endurance, and instill the greatest respect for the rights of the individual, since freedom of will is one of the divine attributes of man.

Wherever Spiritualism has made headway there should be an increase in co-operation among all communities. Wherever the voice of the spirit has been heard, there should be increasing friendliness even among those who differ only on the speed of progress.

WORLD OPINION CHANGED

Whether the ideal situations thus outlined obtains anywhere any adult Spiritualist can answer for himself.

Spiritualism, having changed world opinion, is more widely known now than at any time in its history, yet it might appear to be making its influence felt less among the makers of opinion and among the masses than it did at the beginning of the century.

The reason is not far to seek. In the days when Spiritualism made its mark on the public mind, it was new and there were fewer counter-attractions. The orthodox religions have also to cope with these difficulties.

HOW TRUTH SPREADS

In England fewer than ten per cent of the population goes to church of any kind. The church-going percentage in America is said to be higher, since the march of industrialization has not yet produced such a high density of population in a much larger country.

Comparisons could be multiplied, but the problem remains the same; that we have to influence the leaders of opinion so that the less well-informed will be interested.

When these, in turn, have been educated in spirit fact and spirit truth, they should be encouraged to spread the news in such a way that it will influence the course of the lives of the nations of the earth and fulfill the second purpose for which Spiritualism was born.

The first was to comfort the mourners; the second is to help to build a world in which men and women live conscious of their spiritual dignity and in accord with the laws that rule their being.

SHE WAS PSYCHIC FROM HER BIRTH

(Continued from Page 8, Column 4)

proved his identity, which has been checked by the medium through his reluctant family, the British War Office, his school, and by the expressions of opinion which he gives often that indicate that he is a separate person and a real one.

Painstakingly he ferrets out the information for those who come for the comfort of Survival, in public or in private.

Then there is little Poppet, the Cingalese girl, who is really the most important guide of them all. It is she who clears the medium's aura and keeps the instrument ready for use by the other guides.

To know Poppet is to love her immediately. Her sincerity, truthfulness and her simple wisdom expressed in her own special brand of English make her an adorable personality. She, too, is known to many thousands.

And so, at the end of three years' patient sitting, week by week, came the call for action. One day Wootton told the circle that his medium had reached a stage at which their joint work could now be used "to help the human family throughout the length and breadth of the land."

He suggested that Mrs. Bailey should be told to write and offer her services to the Britten Memorial, in Manchester.

This she did, and thus began the great trek which was to take her journeying for the next 15 years.

With the exception of brief stays at the British College of Psychic Science at Queens' Gate, London, the International Institute of Psychic Science at Walton House, London, and the Edinburgh Psychic College, Mrs. Bailey visited every large town and city in Great Britain and Northern Ireland, filling to overflowing the largest halls.

Hundreds have been turned away by "house full" notices.

This great crusade Mrs. Bailey continued throughout the war, including air raids, until a year ago, when she had to give up traveling far afield on account of her husband's illness.

But even now she continues to work for her beloved spirit people by giving private sittings at her home in Wembley.

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(P-258)

What I Observe by R.G. Pressing

(Continued from Page 10, Col. 5)

not in a tepee but in a modern home on the reservation. Out of a clear sky, I learned that right on the reservation there are many other religious beliefs flourishing —Adventist, Christian, Protestant, et al except the Roman Catholics. Even the Mormons, I am told, have tried to establish themselves.

And these groups have actually built churches, formed church boards, mainly of Indians, and have even installed Indian ministers. There is nothing wrong in that. I heard the Rev. Owl speak the evening I was there, and no one could object to his presentation—even to the bread and wine. That's their own business. If the Indian wants it, let him have it. But what struck me as strange was the fact that it had happened at all. . .

THE CAMPERS

I had thought, and there are millions in the U. S. who may have thought the same, that the American Indian had been allowed at least to worship God in his own way, else, why the reservation at all. If we really mean to "educate" him, let's give him land grants. That is only right, but who would ever dream that other religious sects would have been able to "camp" right on their doorstep and then "move in". . .

Could it be that they have been given stones for pearls? One has only to read the millions of words taken down in seance rooms from these noble RED INDIAN GUIDES. Better still, have you yourself heard their oratory . . . Red Cloud, Silver Birch, Moon Trail, White Cloud, Red Feather, Grey Wolf. If you have, you, too, will wonder why the change. Have they deserted their Great Spirit for these "Men of God" now flourishing in their midst? . . .

And a few nights later an Indian spirit guide in a seance room was talking to Paul Miller. The Indian made no mistakes in grammar, did not pause to harrumph, and made his points clearly. Miller, who tells me he has heard some of the world's greatest speakers in modern times, both men and women, thinks that the Red Indians are the equal of most and the superior of many. What has happened to the Red Man here on earth? Our friend Kennedy said he would show us the real Spiritualism on the reservation. We witnessed ancient ceremonies, but nothing that looked remotely like Spiritualism. Perhaps the Red Man no longer trusts the White Man and keeps his Spiritualism to himself.

TO CHESTERFIELD

Eddie Mackey, New York City direct-voice medium, has been invited to lecture and demonstrate his mediumship during July and August at Chesterfield Spiritualist Camp, Chesterfield, Indiana. This is Eddie's first official appearance at this mid-western "Hub of Spiritualism". Accompanied by James Laughton, Detroit medium, Mackey served Spiritualist churches in Florida during the past winter months . . . Dr. G. Nelson Williams, President, Unity Spiritual Science, Inc., Dallas, Texas, spent three weeks in St. Louis recently. He helped defend Rev. Mollie Bauer who, after having been arrested for "fortune telling," won her case in court on the Religious Freedom plea. Elsewhere Williams has been successful in having 14 city laws changed in the past two years, and expects success with the St. Louis city laws . . . Rev. Bauer, pastor of The Bright Star Spiritualist Church, proved through Carl Dubinsky, her attorney, that her church was chartered through the St. Louis Circuit Court . . . The Rev. Kate Hazelwood pastor of the Church of Spiritual Promotion and Harmony, 532 Springfield Ave., Newark, New Jersey, celebrated 30 years of service to her church during March. She was 80 years old, January 22nd last, and says: "I conducted my church in one location for 27 years. I am proud to be a Spiritualist". . .

Two mimeographed organs, the same size and approximate number of pages, are being circulated monthly on a freewill offering basis by two well-known Spiritualists . . . (1) "Liberal Psychic Digest" by the Rev. Anthony Camardo, Cicero, Illinois; (2) "The World Spiritualist," by the Rev. J. Bertran Gerling, Rochester, N. Y. . . . The Occult Science Society meets the second Friday of each month at Hotel Times Square, N.Y.C., according to its president, Wilfred S. Spear. . .

Mrs. Margaret Hays Springstead

(See Next Column)

A Sunday school (Lyceum) has been started in Eaton Rapids, Michigan by the Rev. Ruth L. Walling. It is sponsored by the Spiritualist Episcopal Church . . . The Rev. and Mrs. Robert G. Chaney just returned to Eaton Rapids from their southern lecture tour. Rev. Chaney is one of America's foremost spirit photographers . . . The Rev. Homer Watkins, Detroit medium, was featured at Philadelphia's First Association of Spiritualists recently, according to monthly bulletin published by pastor, Rev. Mamie B. Schulz . . . The Rev. Emma M. Munch, having recovered from a recent illness, resumes her church services at Riverton, New Jersey. . .

MOVING DAY

The location occupied by the W. T. Stead Center, New York City, is for sale. The Rev Bertha Marx, Springfield, Ohio, has been holding services at the center since the passing of its president, N. S. Themelis . . . On or about May 1st, the owners and staff of *Psychic Observer* will move to 10 East Fourth St., Jamestown, N. Y., where they will occupy a remodeled and redecorated four-story building in the heart of that great furniture center. There has been no change in the corporation but the name "Dale News, Inc." has been changed to *Psychic Observer*, Incorporated. . .

$3,000 RAISED

For 15 years (I know because I attended the first service) the Rev. Margaret Hays Springstead has conducted the Hays Memorial Spiritualist Church at 221 First Ave., Daytona Beach, Florida. Contemplating a new building, they already have purchased a lot and raised nearly $3000 for that purpose. Rev. Springstead's husband, Bruce, is in charge of the healing services . . . From May 13th to 15th inclusive, the National Spiritualist Church, Inc., will hold a convention at Oklahoma City. They have invited Leslie Flint, noted London voice medium, according to President Henry Harding, 1111 Perrine Building, Oklahoma City, Oklahoma. . ,

Having celebrated their Silver Anniversary, the Golden Gate Spiritualist Church have launched a drive called the Church Building Fund. This fund, according to pastor, the Rev. Florence S. Becker, will be raised in record time so that at the earliest possible moment a new church edifice can be erected to commemorate their 25 years of progress in San Francisco. Californians and Spiritualists in all parts of the country, who know Rev. Becker and her outstanding spiritual work through these many years, are contributing substantial sums to this worthy cause. . .

Paul Miller was the speaker at a Kiwanis noon-day luncheon in Jamestown recently. He has also lectured at the Rev. Carrie Yarter's Open Door Spiritualist Church in the same city. . .

300 SEE PHENOMENA

The *Rev. Bernice F. Bennett* writes that the fifth annual conference of the Fourth District of Spiritualist Episcopal Church, was held at St. Louis, Mo., February 5th and 6th. Demonstration night for the public was at the Roosevelt Hotel before a crowd of 300 or more. The *Rev. John W. Bunker* demonstrated his phase of independent voice and apports. Other workers were Rev. Wm. H. Jackson, the Rev. Ruth Walling, Mr. Austin Wallace, Dr. Meurice Russell, the Rev. Charles Ball, Miss Gertrude Hannah, Mrs. Louise Thralkill and the Rev. Bernice Bennett. Materiaization, card writing blindfold billets, graphology, clairvoyance, independent voice and apport mediumship were successfully demonstrated. The physical mediums underwent tests by those in the audience before demonstrating.

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